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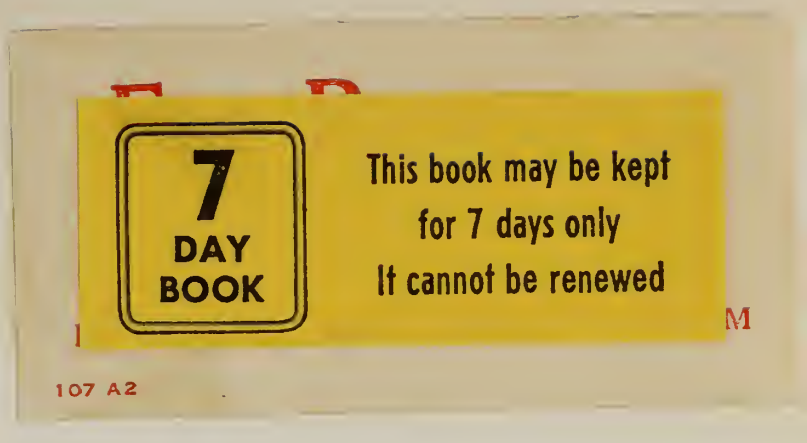

WOODSTOCK LETTERS

VOL. LXXXVII, No. 3 JULY, 1958

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CONTRIBUTORS

William J. Young (Chicago Province) is Spiritual Father at West Baden College.

Charles A. Gallagher (New York Province) is a Fourth Year Father at Woodstock.

Edmund G. Ryan (New York Province) is a theologian at Woodstock.

For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Spiritual Journal Of Ignatius Loyola

February 2, 1544 to February 27, 1545

Translated by William J. Young, S.J.

Introduction

In the *Spiritual Journal* we have a document which gives us a fuller introduction to the soul of St. Ignatius. It unrolls an impressive panorama of the peaks of the sublime mysticism. If these pages had not been preserved, a profound aspect of Ignatian spirituality would have remained hidden, and we should scarcely have guessed the heights to which our Lord had raised him.

This singular document offers us, besides, another advantage. It brings the interior life of Ignatius into focus, separating it from the external aspects, which, glorious and full of merit as they are, cast shadows which prevent our contemplating the life in its full light. This perhaps is one of the deeper reasons why, in spite of the abundance of testimony which we possess of the holiness of St. Ignatius, it has taken so long to trace his true profile. The magnificence of the works he achieved takes one by surprise. His gifts as organizer, as inspired strategist, demand recognition in the study of his character. In his *Autobiography,* in which the saint bares the secrets of his soul and reveals to us the principal graces which God granted him, among others his visions of the Trinity and his mystical gifts, he does not light up his interior with the flashes of the *Journal.* The great external enterprises of his life, which are narrated, do not allow the mind to fix its attention directly on the secret life of the saint. Here, however, we enter into the most hidden precinct of Ignatius' soul. We discover his most intimate relations with the Most Holy Trinity, without any external factor overshadowing the vision of his interior.

In order to allow us to contemplate the soul of Ignatius with the clearest possible vision, God wished to transmit to us this treasure in its original form. Indeed, it is the only autograph writing of importance left by the saint. Outside of a very few letters and his deliberations on poverty, everything else has come down to us in a more or less perfect copy. Even the best copy of the *Exercises,* despite its bearing the title of autograph, is a copy made by a secretary, although used and even retouched in certain points by Ignatius himself.

The *Spiritual Journal* comprises two copybooks. The first, of fourteen folios, contains the account of the forty days, from February 2nd to March 12th, 1544, which he devoted to the election of the kind of poverty to be practiced by churches of the Society. The second embraces his spiritual experiences from the following day, March 13th, to February 27th, of the ensuing year, 1545.

St. Ignatius must have written many other fascicles like these two which providentially have been saved from destruction. There was the "rather large bundle of notes," which he showed to Father Gonzalves da Camara, from which he read a few paragraphs, but of which he was unwilling to let him have "even a little," as Father da Camara desired. It would be difficult to identify them with the twenty-five folios of our two copybooks.

The saint's contemporaries knew these precious manuscripts, and made use of them after the death of St. Ignatius. Father Ribadeneira, in his *Life* of the Founder of the Society, copied a few fragments. So did Bartoli and Lancicius. Other early biographers also speak of this document and transcribe a few short paragraphs, but they take them from the authors already mentioned. A priest of the diocese of Leija, John Viset, translated it into Italian. But in spite of this, the *Journal* continued unpublished until the end of the past century.

The first to publish it was Father Juan José de la Torre in 1892. But he published completely only the first book of the forty days. Of the second, he gave only a few brief fragments. In 1922, de la Torre's text was published in German translation by Father Alfred Feder, who added a valuable introduc-

tory study and a good number of notes to his excellent translation.

The complete *Journal* was not published until 1934, when it was edited by Fater Codina with the help of Father Dionisius Fernandez Zapico, in the first volume of the *Constitutiones* in the *Monumenta Historica.* This critical and carefully worked out edition gives us an exact reproduction of the original text. In the critical apparatus are found a few paragraphs which were cancelled by St. Ignatius. It also points out various corrections.

Finally, Father Victoriano Larrañaga, in the *Biblioteca de Autores Cristianos,* published the precious codex in 1947, following in general the lines of the *Monumenta* edition. In his text, however, he includes the principal paragraphs deleted by St. Ignatius, without calling attention to this procedure in the notes or otherwise. On the other hand, he altogether omits the short lines, or single words, deleted by St. Ignatius himself on various occasions and not restored by any equivalent term in the definitive edition. In an ample introduction he studies the value and significance of the *Journal* and its character, which is especially mystical, collecting the main conclusions of the fundamental work of Father de Guibert, and completing it in detail from other sources. In long and learned notes he clarifies many other points, especially the relations of the *Spiritual Journal* with other writings of St. Ignatius, and with those of St. Teresa and St. John of the Cross.*

The work as a whole illumines, as few others do, the mystical features of the saint, and analyzes with great precision of detail the main problems connected with Ignatian spirituality.

Merely to enable the reader without further reference to inform himself of the meaning of the document, and to give direction to his reading, we are going to synthesize the principal characteristics of the *Spiritual Journal,* and to suggest the horizon it offers, especially in the field of mysticism.

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* In this Introduction the translator has availed himself of the excellent *Edición Manual* of Father Ignacio Iparraguirre, in the same *Biblioteca de Autores Cristianos.* He has leaned so heavily on him, in fact, that some passages are practically translations.

The Journal and the Asceticism of St. Ignatius

One of the aspects which become more evident is the identity between the general lines of the asceticism of St. Ignatius and these mystical elevations. Father de Guibert, in a few precious and profound lines, has been able to gather the principal points of agreement between the two fields of St. Ignatius's asceticism and mysticism.

"What is surprising from the very beginning is the complete convergence of the gratuitous favors granted to the Founder with the master lines of his asceticism; or, more exactly, since these favors, at least in part, at Manresa, preceded every formulation of ascetical principles, the fidelity of the ascetical teaching of Ignatius with the directions received from God in his contemplative life. In the *Journal*, as in the *Exercises*, there stands out the same desire to find and embrace God's will, to find it first through interior experiences, without in any way renouncing the use of reason enlightened by faith; the same desire of divine confirmation in the decisions taken; the same devotion to the Most Holy Trinity, and the same respect for the Divine Majesty; the same feeling of infinite distance between God and us in the midst of the most lively effusions of love. In both documents great importance is given to the mediators; in the first place to the humanity of Christ, our leader and model, our advocate with the Father, and after Him, to the Blessed Virgin and the saints, as can be found in the triple colloquies and the great compositions of place. In both writings there is given also the same importance, subordinate but beneficient and useful, to the imagination and the sensitive perception, which do not appear as an enemy that should be shaken off, but as a real, though secondary, help over which we must maintain, however, a constant watch. In both instances, we observe that the same value is given to tears, and that there exists the same power of attentive and penetrative introspection." [1]

There is no purpose in accumulating arguments which are to be found in the use of the same words, and in many details of both documents. We prefer to fix the attention on the absolute identity of the substance. In a certain sense, the *Journal*

[1] *Revue d'Ascétique et de Mystique*, 19:133-34.

is no more than the *Exercises* in action. Under the immediate direction of God, Ignatius has made a model election. He wished, as he himself directs in the *Exercises,* to offer it to the Lord, knowing no peace until he receives abundant signs that it has been favorably accepted. He makes use of the "three times" pointed out in the *Exercises.* It would be difficult to find a more reliable and authentic commentary on this central part of the *Exercises,* which the election is, than these mystical pages of the *Spiritual Journal.*

No less suggestive is another fundamental aspect of this document. In it is reflected the practical manner in which St. Ignatius adapted the essence of the *Exercises* to the concrete realities of life. He applies the principles and norms of the immortal little book, not in a time fixed and dedicated to a retreat and within the limits of the meditations made at such a time, but in the midst of the ordinary occupations of his life. During these very days he was attending to current business, making visits—in the *Journal* itself he speaks of the illustrations he had had in the house of Cardinal Cupis—writing letters, and directing the government of the Society.

Again, we should like to note here still another aspect within these same limits, that is, the projection of the *Exercises* to the terrain of the mystical. In the notes to the corresponding passages in the *Journal,* we shall point out how he twice applies the rule of the third mode of humility to the gift of tears (May 8th and 9th). Reflections are also given, although not so explicitly, of the Principle and Foundation, in his thoughts about respect, reverence and humility in the *Journal.* Moreover, a surprising parallel can be observed between the abhorrence for sin and disorder, in the First Week, and his eagerness for mystical purification and sentiments of shame and confusion before the imperceptible miseries which obscured his vision of the Most Holy Trinity. The liveliness of the Contemplation for Obtaining Love is perceived in his insistent feeling of the action of the Trinity in creatures. In a word, we conclude with Father de Guibert: "We may say that the graces granted to Ignatius, wholly gratuitous and infused as they are, are adapted to the same method already set up under divine inspiration, or that this method itself is no

more than the echo and the practical translation, for the generality of souls, of similar graces received at Manresa." [2]

Reality and Characteristics of the Mysticism of the Journal

"We find ourselves," Father de Guibert finally admits, "in the presence of a mystical life in the strictest sense of the word, in the presence of a soul led by God along the ways of infused contemplation, in the same degree, if not in the same manner, as a St. Francis of Assisi, or a St. John of the Cross." [3]

And the same author writes in his oft quoted work on Ignatian mysticism: "While the *Exercises,* whatever may be the mystical horizons they open up and the adaptations of which they are capable, are in their very text first of all a book of supernatural asceticism, a method of personal effort to submit to the action of grace, the *Journal* places us from the beginning on the mystical level in the strictest sense of the word. The three principal features which theologians agree in considering the essential characteristics of infused prayer, here stand revealed on every page: simple and intuitive vision of divine things, without multiplicity of concepts or discourse; the presence and action of God experienced in the soul; complete passivity in infused knowledge and love, which are given and withdrawn by God with sovereign independence of all our efforts. All the details of the *Journal* are here fully set forth in these masterful lines of infused contemplation." [4]

The intimate friends of the saint saw him as we discover him through the sublime pages of this incomparable memorial. Two witnesses, who are as good as many, will suffice. Father Laynez passes on these confidences which the Founder himself had shared with him: "He told me other things concerning visitations which he had relating to the mysteries of the faith, as on the Eucharist, the Person of the Father especially, and for a certain time subsequently, I think, concerning the Person of the Word, and finally concerning the Person of the Holy Spirit. And I recall that he told me that in these things he was now rather passive than active, which those who are

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[2] *RAM* 19:120.

[3] *La Spiritualité de la Compagnie de Jésus,* p. 27.

[4] *RAM* 19:134.

given to contemplation, like Sagerus, place in the highest degree of contemplation." [5]

Father Nadal speaks even more explicitly: "Father Ignatius received from God the singular grace to contemplate freely all of the Most Holy Trinity, and to repose in this mystery. For, at times he was seized by the grace of contemplating the whole Trinity, and impelled towards It. He united himself with It wholeheartedly, with great feelings of devotion and spiritual relish. Sometimes he contemplated the Father, sometimes the Son, and sometimes the Holy Spirit. He always received the grace of this contemplation very frequently, but in an exceptional way during the last years of his earthly pilgrimage. He not only experienced this most excellent manner of prayer—a great privilege—but in all his works, actions and dealings, he felt, moreover, the presence of God and the relish for spiritual things, just as though he were in contemplation, being a contemplative in the thick of action. He used to explain this by saying that we must seek God in all things. We were able, to the great admiration of all and our great comfort, to see this grace and light of the soul reflected in a certain splendor, so to say, in his face, and in the clearness and certainty of his actions in Christ, from something or other of this grace which flowed upon ourselves." [6]

The mysticism of St. Ignatius is a mysticism that is preeminently Trinitarian. This note overtops all the others, so that it catches our attention at the first glance. There is scarcely a page in which he does not speak, in one way or another, of the Most Holy Trinity, the center of all his illuminations. How appositely Father Larrañaga writes: "The same visions of the Most Holy Trinity which will hold this deified soul suspended in contemplation, as though the veil had been withdrawn, will cause to pass before his astonished eyes the most unfathomable myteries of the Divinity, such as the Divine Essence, the Three Divine Persons in a unity of nature and a distinction of persons, the divine processions, the circuminsession, and so many other mysteries of the life of the Trinity." [7]

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[5] *Fontes Narrativi* I, 139 f.

[6] *Epist. Nadal* IV, 651 f.

[7] V. Larrañaga, *Obras Completas* I, 635.

The second typical note of the mysticism of St. Ignatius rightly observed by all who have studied his spirituality, is that it is a mysticism essentially eucharistic and liturgical, centered in the sacrifice of Jesus Christ. The daily Mass is the center of all graces. And even those which he receives during the course of the day always seem to be the prolongation and complement of those of the morning.[8] Dr. Suquia, who with great diligence has examined this liturgical aspect, arrives at this conclusion: "For me, St. Ignatius forms part of the chorus of those holy priests who, like St. Vincent Ferrer, St. Vincent de Paul, the holy Curé of Ars, made their daily Mass the unique center of their whole spirituality." [9] The mysticism of St. Ignatius is, to express it in the words of Father de Guibert, whom we are so closely following in this introduction, "a mysticism of service through love, more than a loving union, with regard to its general orientation, resulting in a divine action over the human life, total, intellectual and sensible, rather than a mysticism of introversion . . . What stands out in his relations with the Divine Persons and with Jesus Christ is the humble and loving attitude of the servant, the eagerness to discern the desired service in its least signs; generosity in the perfect fulfilment, cost what it may, in a delightful flight of love, but at the same time with a profound sense of the infinite Majesty of God and of His transcendent holiness . . . Towards this loving, magnanimous and humble service all the magnificent infused gifts with which God filled St. Ignatius are focussed and converge." [10]

Multiplicity of Mystical Gifts

Father Larrañaga has gathered into an interesting note the following list of infused gifts mentioned in the writings of St. Ignatius: tears, spiritual relish and repose; intense consolation; elevation of mind; divine impressions and illuminations; vehemence of faith, hope and charity; spiritual delights and understandings; spiritual intelligences and visitations; intense movements; visions; interior and exterior locutions; reverent respect; spiritual replies; touches; reminders; illumi-

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[8] *RAM* 19:118.

[9] A. Suquia, *La santa Misa en la espiritualid de San Ignacio*, p. 141.

[10] *La Spiritualité*, pp. 33, 39, 41, 42.

nation of the understanding by the divine power; inflammation of love; consolation without preceding cause; swelling devotion and intense love; interior joy which calls and attracts to heavenly things; quiet and peace of soul in his Creator and Lord; interior knowledge and divine inspirations.[11]

We do not think that it would be easy to distinguish and define the special character of each of these graces. But no one will doubt the mystical nature of many of them, at least. It is surprising surely to come upon this flood of graces so intense and divided into so many channels of such exquisite variety and perfection.

One of the gifts which attracts greater attention because of its truly unusual frequence, even when we compare it with other saints who have enjoyed a similar grace, is the gift of tears. In this respect Father de Guibert writes: "I do not know the instance of any saint, man or woman, in whom tears have played so important a role." [12] According to a count made by Father de Guibert in the first forty days of the *Journal,* St. Ignatius speaks of shedding tears one hundred and seventy-five times, an average of four times a day. In the light of these pages, one feels the reality of the words of Laynez: "So tender are the tears of Ignatius in things eternal and abstract, that he told me that he ordinarily wept six or seven times a day." [13]

These tears were accompanied on various occasions—as often as twenty-six, according to the index[14] with sobbing. So violent they are that there were occasions on which they interfered with his speech, and so intense and abundant that the saint feared for his eyesight.

This extraordinary infused gift of tears was for St. Ignatius an experience in communication between God and his soul. He felt himself intimately moved and annihilated before the might of the Divine greatness. This heavenly "infusion" was one of the most certain confirmations of the divine acceptance of his offering. Through them he felt as though by evidence

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[11] *Obras Completas* I, 729.

[12] *RAM* 19:125 f.

[13] *Fontes Narrativi* I, 140.

[14] *MHSI, Const.* I, 429, *s. v. singulti.*

the Divine complacence in his resolution. He felt the infinite satisfaction of God and the relish with which the Lord accepted and received his oblation. On these occasions the tears were as the echo of God's voice, the direct guarantee of His acceptance.

That gentle silver thread of his tears was the overflow produced by the cataract of special gifts of infused contemplation and other special gifts of an intimate character by means of which God "communicated Himself by showing His gifts and spiritual graces," as the saint himself wrote to St. Francis Borgia.

The translation has had the advantage of a thoroughgoing revision by Father Aloysius Kemper, S.J. He ought to be given great credit for his imaginative and scholarly treatment of several difficult passages.

For the sake of completeness we add St. Ignatius' "Election on Poverty."

Spiritual Journal

First Part

February 2, 1544 to March 12, 1544

Our Lady.[1]

1. Saturday [February 2nd].—Deep devotion at Mass, with tears and increased confidence in Our Lady, and more inclination to complete poverty then and throughout the day.

2. Sunday [February 3rd].—The same, and more inclination to no revenue then and throughout the day.[2]

Our Lady.

3. Monday [February 4th].—The same, and with other feelings, and more inclined to no revenue throughout the day, and by night, a turning to Our Lady with deep affection and much confidence.

Our Lady.

4. Tuesday [February 5th].—An abundance of devotion before Mass, during it and after it, tears and eye-pains because of so many of them. I saw Mother and Son disposed to intercede with the Father, (V)[3] and felt more inclined to perfect poverty at the time and throughout the day; in the evening I knew or saw as it were that our Lady was inclined to intercede.

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[1] The saint is accustomed to put down at the beginning of each day some indication of the Mass he has celebrated, whether of Our Lady, or the Name of Jesus, or of the Holy Ghost, or the Blessed Trinity.

[2] The Mass will be that corresponding to the Sunday, as happens on the 17th and 24th.

[3] (V) denotes a sign *which St. Ignatius made* in the text to indicate that he had had a vision of some kind. It was not used to indicate every vision, in fact only rarely.

Our Lady.

5. Wednesday [February 6th].—Devotion before Mass and during it, not without tears, more inclined to perfect poverty. Later I thought with sufficient clearness, or change from the ordinary, that there would be some confusion in having a partial revenue, and a scandal in having a complete revenue, and an occasion for making little of the poverty which our Lord praises so highly.

The Most Holy Trinity.

6. Thursday [February 7th].—Before Mass with deep devotion and tears, and a notable warmth and devotion all through the day, being always moved more to perfect poverty. At the time of Mass, I thought there was a notable impulse with deep devotion and interior movement to ask the Father, as I thought my mediators had interceded for me, and I had some indication of seeing them.

The Name of Jesus.

7. Friday [February 8th].—After notable devotion and tears at prayer, beginning with preparation for Mass, and during it with deep devotion and tears also, holding my tongue when I could, with the decision for perfect poverty.

Soon after Mass, with devotion and not without tears, going through the elections for an hour and a half or more and making an offering of what seemed to be better supported by reason, and by a stronger inclination of will, that is, to have no revenue, wishing to present this to the Father through the mediation (*medio*) and prayers of the Mother and the Son, I prayed first to her to help me with her Son and the Father, and then prayed to the Son to help me with His Father in company with the Mother, I felt within me an impulse to go and betake myself to the Father, and in doing so my hair stood on end, with a most remarkable warmth in my whole body. Following on this, tears and the deepest devotion (V).

Reading this later, and thinking it was good to have written it out, a fresh devotion came upon me, not without water in my eyes, (V) and later, recalling these graces I had received, a fresh devotion.

In the evening, for an hour and a half or more, as I was going over the elections in the same way, and making the elec-

tion for perfect poverty and experiencing devotion, I found myself with a certain elevation of soul and a deep peace, without the contradictory thought of possessing anything, and was relieved of the desire of proceeding any further with the election, as I had thought of doing a few days earlier.

The Annunciation of the Blessed Virgin.

8. Saturday [February 9th].—The preceding night I felt greatly weakened because of a bad sleep, but the morning prayer was quiet, with sufficient devotion and a warm spiritual movement and a tendency to tears.

After getting up, the feeling of weakness left me twice. Later, in going to Mass, there was devotion in prayer, and also in getting ready to vest, together with a desire to weep. During Mass continual devotion and weakness, with different spiritual movements and a tendency to weep. The same when Mass was finished, and always with the determination to perfect poverty.

The day was quite peaceful, and, whereas, at its beginning I thought of keeping on with the election, all desire left me, as I thought the matter was clear, that is, to keep poverty perfectly.

At night, I went through the elections with much peace and devotion, thinking after all that we should have neither partial nor complete revenue. It was not a matter worthy of further thought. I looked upon it as finished. With much peace of mind, I remained firm in the thought of perfect poverty.

Mass of the day.

9. Sunday [February 10th].—I went through the elections and made the offering of perfect poverty with great devotion and not without tears. Likewise earlier, in the customary prayer, before, during, and after Mass, with much devotion and many tears at the thought of perfect poverty. I was at peace when the offering was made, having understood very clearly when thinking about it, and later, certain feelings about my mediators accompanied by a certain vision (V).

At night, going over the elections between having complete or partial or no revenue, and making the oblation for perfect poverty, I felt a deep devotion, interior peace and quiet of

soul, with a certain feeling of security that it was a good election.

Of the Holy Spirit.

10. Monday [February 11th].—In the midst of my ordinary prayer, with no further thought of the election, offering or asking God our Lord that the oblation made be accepted by His Divine Majesty, I felt an abundance of devotion and tears, and later, making a colloquy with the Holy Spirit before saying His Mass, with the same devotion and tears, I thought I saw Him, or felt Him, in a dense brightness, or in the color of a flame of fire. Quite unusual, and with all this, I felt satisfied with the election I made (V).

Later, in order to examine and discuss the election I had made, I took out the reasons I had written down to examine them. I prayed to our Lady, and then to the Son and to the Father, to give me their Spirit to examine and distinguish, although I was speaking of something already done, and felt a deep devotion and certain lights with some clearness of view, I sat down, considering, as it were in general, whether I should have complete or partial revenue, or nothing at all, and I lost all desire to see any reasons. At this moment other lights came to me, namely, how the Son first sent the Apostles to preach in poverty, and afterwards, the Holy Spirit, giving His Spirit and the gift of tongues, confirmed them, and thus the Father and the Son sending the Holy Spirit, all Three Persons confirmed the mission.

At this point, greater devotion came upon me, and all desire to consider the matter further left me. With tears and sobbing, I made the offering of perfect poverty on my knees, the tears flowing down my face, sobbing as I made the offering, and later I could hardly get up for the sobs and tears of devotion and the grace I received. At length, however, I got up, and even then the devotion with the sobbing followed me, coming upon me because I had made the offering of perfect poverty, holding it as ratified and valid, etc.

Shortly after this, as I walked and recalled what has taken place, I felt a fresh interior movement to devotion and tears.

Not much later, as I was going out to say Mass, coming to the short prayer, I felt intense devotion and tears at realizing or beholding in a certain manner the Holy Spirit, and the elec-

tion as something finished, but I was not able to realize or behold either of the other two Divine Persons.

Later in the chapel, before Mass and during it, there was much devotion and many tears. Later, great peace and security of soul, like a tired man taking a good rest, neither being able to nor caring to seek anything, considering the matter finished, except to give thanks, [pay some] devotion to the Father, and say the Mass of the Holy Trinity, as I had earlier thought of doing on the morrow, Tuesday.

The Trinity.

11. Tuesday [February 12th].—After awaking and praying, I did not finish giving very fervent thanks to God our Lord, with lights and tears for so great a favor and so great a light I had received, which was beyond explanation. After getting up, the interior warmth and devotion continued. Remembering so great a benefit as I had received, I was moved to a fresh and increased devotion and tears. And also, while I went to D. Francisco, was with him and returned later, without any loss of warmth and intense love.[4]

Later, a point presented itself as a temptation[5] about daybreak, namely whether there should be some revenue only for the church. But with great clearness and light and deep devotion, I wanted to close the door to that temptation in much peace and knowledge and thanksgiving to the Divine Persons, and also with deep devotion. The occasion for my getting up from prayer was to see whether I could stop the racket in the room.[6]

Later, on the way to Mass, and during it, there was a feeling

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[4] This is thought to refer to D. Francisco Vanucci, almoner of Pope Paul III, a supporter of the charitable and apostolic works of Ignatius.

[5] The temptation, that is, as appears clearly from the text, to admit some revenue for the church.

[6] He means that the noise in the room disturbed him, and he went to see whether he could stop it. At this moment came the thought which he calls a temptation to admit some revenue for the church. It should be remembered that the house then occupied by St. Ignatius was about on the site where his body now reposes and was very small and rickety. The least noise could be heard all through it. As an effect of his broken health and his deep feeling for religious silence, the saint was peculiarly sensitive to noise.

that the warmth within was resisting the wind without.[7] I saw clearly what was good within and what was bad without. And so, in the middle of the Mass, with warmth and some devotion, but no coldness, and some disturbance from those in the room and those hearing Mass. I finished Mass, examined the matter, and remained seated with interior devotion.

Our Lady.

12. Wednesday [February 13th].—Conscious of having been much at fault in leaving the Divine Persons at the time of thanksgiving on the preceding day,[8] and wishing to abstain from saying the Mass of the Trinity, which I had been thinking of saying, I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace, but I refrained from going to the Divine Persons directly for the graces and former gifts. I resolved not to say their Mass for the whole week, doing penance by thus absenting myself from Them. This brought me much devotion and an intense flow of tears, both in the prayer and while vesting, accompanied by sobbing. I knew the Mother and the Son would intercede for me, and I felt fully confident that the Heavenly Father would restore me to my former condition.

Later on, before, during and after Mass, there was an increase of devotion and a great abundance of tears. I saw my mediators with great confidence regain what I had lost, and in all these periods, both on Wednesday and Thursday, I held firm to the offering already made, and found nothing against it.

The Name of Jesus.

13. Thursday [February 14th].—In the customary prayer, I did not see my mediators, but had much devotion, elevation of mind with a remarkable tranquillity. Later, while preparing to leave the room, I was not without tears and interior movements.

Later, just before Mass, during it and after it, there was a great abundance of tears, devotion and heavy sobbing. I could not attempt to speak without losing the power to do so. I had many spiritual lights, free access to the Father when

[7] Sensible images alluding to the disturbance in the next room or hall.

[8] To stop the racket. Cf. note 6, *supra*.

naming Him as He is named in the Mass, together with a great certainty or hope of regaining what I had lost, understanding that the Son was very disposed to intercede, and beholding the saints in such a way as cannot be written about, any more than the other things can be explained. There were no doubts of the first offering as made, etc.

Our Lady in the Temple. Simeon.

14. Friday [February 15th].—At the first prayer, when naming the Eternal Father, etc., a sensible interior sweetness came and lasted, not without a movement to tears, and later with deep devotion, which became much deeper at the end, without, however, revealing any mediators or persons.

Later, on going out to say Mass, when beginning the prayer, I saw a likeness of our Lady, and realized how serious had been my fault of the other day, not without some interior movement and tears, thinking that the Blessed Virgin felt ashamed at asking for me so often after my many failings, so much so, that our Lady hid herself from me, and I found no devotion either in her or from on high. After this, as I did not find our Lady, I sought comfort on high, and there came upon me a great movement of tears and sobbing with a certain assurance that the Heavenly Father was showing Himself favorable and kindly, so much so, that He gave a sign that it would be pleasing to Him to be asked through our Lady, whom I could not see.

While preparing the altar, and after vesting, and during the Mass, very intense interior movements, and many and intense tears and sobbing, with frequent loss of speech, and also after the end of Mass, and for long periods during the Mass, preparing and afterwards, the clear view of our Lady, very propitious before the Father, to such an extent, that in the prayers to the Father, to the Son, and at the consecration, I could not help feeling and seeing her, as though she were a part, or the doorway, of all the grace I felt in my soul. At the consecration she showed that her flesh was in that of her Son, with such great light that I cannot write about it. I had no doubt of the first oblation already made.

The Name of Jesus.

15. Saturday [February 16th].—In the customary prayer I did not perceive my mediators; no coolness or tepidity, but

deep devotion, and for periods a wandering of the mind, but not in things that are wrong, and towards the end a deep serenity and a certain amount of sweetness.

I got up and dressed, with nothing remarkable either one way or the other. I wanted to get ready for Mass, but doubted to whom and how to commend myself first. In this doubt, I knelt down, and wondering how I should begin, I thought that the Father would reveal Himself more to me and draw me to His mercies, feeling that He was more favorable and readier to grant what I desired (not being able to apply to my mediators). This feeling kept growing, with a great flood of tears on my cheeks, and the greatest confidence in the Father, as though He were recalling me from my former exile.

Later, while on my way to Mass, preparing the altar and vesting, and beginning Mass, everywhere with intense tears which drew me to the Father, Who set in order the interests of the Son, while I experienced many remarkable intellectual lights, which were delightful and very spiritual.

After Mass, while going over the elections for an hour, examining the point and the revenue already given,[9] I thought them to be snares and obstacles of the enemy. With much tranquillity and peace, I chose and offered to the Father the resolution of having nothing for the church. Recalling the former elections, I felt the same, not without an interior movement and tears.

At night I took out again the papers to examine them and consider the election, and having failed[10] in the day, I was beset by fears to go ahead without delaying the election as before. Finally, I determined to go on as usual, but was in some doubt as to where I should begin to commend myself, feeling a certain shame, or something of the kind, before our Mother. At last, I examined, first my conscience, covering the entire day, and asked pardon, etc., and I felt that the

[9] *Mirando la renta dada,* seems to refer to the revenue of the church of Our Lady of the Way, which by a second bull of Paul III, *Sacrosanctae Romanae Ecclesiae,* of 1541, remained applied to the sacristy of the same church when it came into the hands of the Society.

[10] It is certainly the same fault of which he speaks later, when he says he felt some shame. His first companions call attention to this subtle perception of the slightest faults, the result of a higher illumination in the saint.

Father was very favorable, so did not apply to my mediators, but shed a few tears.

Later, I soon very warmly begged Him to give me the grace to meditate with his Spirit, and to move me with the same. Before I got up, I thought that I should not examine the elections any more; and with this there came a flood of tears, and so intense a devotion, sobbings and spiritual gifts, that for a while I felt moved to make my offering of perfect poverty for the church, and to examine the matter no more, unless for the next two days to give thanks and to remake the same oblation, or make it in better form. This I am doing with excessive tears, warmth and interior devotion. Later, I did not think while this lasted, that I could get up, but desired to remain there with that interior consolation.

A moment later the thought came that during the next two days I could look over the elections, and as I had not determined on the contrary, I was struck and withdrawn from such intense devotion, although I wanted to repel the thought. Finally, I got up, sat down, and placing the matter in an election while examining some spiritual reasons, I began to weep a little, and thinking it a temptation, I got on my knees and offered to examine the elections in this matter no more, but taking the two days, that is until Monday, say Mass to give thanks and to repeat the offerings.

In this offering and oblation there was again such weeping and tears in such abundance, and so much sobbing and spiritual gifts, that after the oblation made to the Father in the presence of our Lady and the Angels, etc., the same weeping continuing, etc., I felt in me the desire not to get up but to remain there, in the experience I was so acutely undergoing. And so to the end, with great satisfaction, the same devotion and tears continuing, I got up with the determination to honor the oblation I had made and everything I had offered.

16. Sunday [February 17th].—In my customary prayer, without being aware of mediators or any other persons, I felt, as I ended, considerable pleasure and warmth, and from the middle of it on, I had great abundance of tears that were full of warmth and interior delight, without any intellectual lights, and I considered the matter as settled, as it seemed to me to be accepted by God our Lord.

Getting up and turning to the preparation for Mass, I gave thanks to His Divine Majesty, and offered Him the oblation made, not without devotion and a movement of tears. There were plentiful tears on leaving for Mass, preparing the altar, vesting, and beginning Mass, a very intense feeling during Mass, with a great abundance of tears and a frequent loss of speech, especially through the whole of the long epistle from St. Paul, which begins: *libenter suffertis insipientes* (Sexagesima Sunday). I had no intellectual lights, nor did I see any distinction of Persons, but I felt an intense love, warmth, and great delight in divine things, and a growing satisfaction of soul. After finishing Mass, both in the chapel and later kneeling in my room, I wanted to thank God for such great graces which I had received, and I lost all desire to make further offerings concerning the oblation already made (although I always kept making it, and not without devotion), considering the matter closed. On the other hand, because of the great devotion I felt, I was drawn to remain there kneeling in the enjoyment of what I was undergoing.

Later, as I considered whether I should go out or not, I decided with great peace to go out, and feeling especially interior movements and tears, although I thought I could delay over them, I got up still weeping and with great satisfaction of soul left with the resolution of finishing tomorrow at least before dinner, give thanks, ask for strength, and repeat the oblation already made out of devotion for the Most Holy Trinity and say Its Mass.

The Trinity and end.[11]

17. Monday [February 18th].—Last night, shortly before going to bed, I felt some warmth, devotion, and great confidence in finding the Three Persons, or grace in Them, as I ended. After retiring I felt a special consolation in thinking of Them embracing me[12] with interior rejoicing in my soul,

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[11] St. Ignatius here wrote "*fin*", because he thought he saw so clearly what was God's will in his regard that he was thinking of finishing his election with this Mass of thanksgiving to the Holy Trinity. But as he did not receive the confirmation he desired in this Mass, he decided to say another six or more Masses in honor of the Most Holy Trinity.

[12] It is not clear whether Ignatius is speaking of embracing himself, or of an embrace by the Three Persons. He has something to say to St.

and then falling to sleep. In the morning I awoke a little before daybreak, and later, as a result, came upon a period of heaviness and aridity in all spiritual things. But I made the customary prayer without any or very little relish until about halfway through. The result was a loss of confidence of finding favor with the Most Holy Trinity, so much so, that turning again to prayer, I thought I did it with great devotion, and towards the end with great sweetness and spiritual delight.

Later, wishing to get up with the thought of postponing my meal,[13] and to take measures, however, that would not embarrass me until I found what I was looking for, I felt fresh warmth and devotion in tears, and dressed with the thought of fasting for three days until I found what I was seeking. The suggestion presented itself that even this thought came from God, and with it came fresh strength and warmth and spiritual devotion, both to move me and to an increase of tears. A moment later, thinking where I should begin, and recalling all the saints, I commended myself to them to ask our Lady and her Son to intercede for me with the Most Blessed Trinity, and with much devotion I found myself covered with tears. This I took as a confirmation of past offerings, meanwhile saying many things, beseeching and placing as intercessors the angels, the holy fathers, the apostles and disciples and all the saints, and so on, to intercede with our Lady and her Son, and again asking and begging them with long colloquies that my final confirmation and my thanks rise before the throne of the Most Holy Trinity; both at this moment and later with a great flood of tears, interior movements and sobbing. I thought that the very veins and members of my body made themselves sensibly felt, and I made the final confirmation to the Most Holy Trinity, in the presence of the whole heavenly court, giving thanks with great affection, first to the Divine Persons, then to our Lady and to her Son, then to the angels, the holy fathers, the apostles and

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Francis Borgia of God embracing the soul by means of His gifts (*Epist.* II, 236). He also speaks of this embrace in the *Spiritual Exercises* (Fifteenth Annotation, *Mon. Ign.* ser. II, 238-40).

[13] "*dilatar el comer*," may contain the thought of fasting, as he was known to do in similar circumstances, and as he suggests a few lines further on.

disciples, and to all persons for the help they had given me in this matter.[14]

Later, while preparing the altar and vesting, I had a strong impulse to say: "Eternal Father, confirm me; Eternal Son, confirm me; Eternal Spirit, confirm me; Holy Trinity, confirm me; my only God, confirm me!" I said this with great earnestness and with much devotion and tears, very often repeated and very interiorly felt. Saying once, "Eternal Father, will You not confirm me?" understanding that He had, and the same to the Son and to the Holy Spirit.

I said Mass without tears, not the entire Mass without them, but with a certain warm devotion, as it were reddish with much heavy breathing and deep devotion. But there were some periods when I did not feel these things in any abundance, some thoughts without any shedding or abundance of tears, which pained me and robbed me of devotion, and moved me in some way or other not to be satisfied with the lack of confirmation in the last Mass of the Trinity.

After Mass, I regained quiet of mind, and comparing my own dignity with the greatness and wisdom of God, I continued for several hours until the thought came not to bother about saying more Masses, becoming impatient with the Trinity.[15] I did not want to debate the matter any longer, feeling finished with the past, although some slight doubt still remained, which did not deprive me of devotion throughout the whole day. And yet this devotion was attacked in some minor points, and I remained fearful of making some mistake.

The Trinity, 1st.

18. Tuesday [February 19th].—Last night I went to bed with the thought of examining what I would do in celebrating

[14] Father Larrañaga compares this passage with the great compositions of place and the great oblations in the *Spiritual Exercises*.

[15] Father Larrañaga calls this a movement of impatience suggested by the enemy, when St. Ignatius saw that the final confirmation desired by him was not given. Two days later, February 20th, he is glad to recognize the passing of the evil spirit. Later still, on March 12th, he refers to the time when the tempter suggested thoughts against the Divine Persons and his mediators. Twice on February 24th, he asks Jesus to obtain pardon for him from the Most Holy Trinity, and even in the midst of the sublimest communications, continues to desire this pardon and reconciliation with the Three Divine Persons.

Mass or how. On awaking in the morning and beginning my examination of conscience and prayer, with a great and abundant flood of tears, I felt much devotion with many intellectual lights and spiritual remembrances of the Most Holy Trinity, which quieted me and delighted me immensely, even to producing a pressure in my chest, because of the intense love I felt for the Most Holy Trinity. This gave me confidence, and I determined to say the Mass of the Most Holy Trinity, to see what I should do later. I had the same feelings while vesting, with lights from the Trinity. I got up and made a short meditation not without tears, and later much devotion and spiritual confidence to say successively six or more Masses of the Most Holy Trinity.

On the way to Mass and just before it, I was not without tears; an abundance of them during it, but very peacefully, with very many lights and spiritual memories concerning the Most Holy Trinity which served as a great illumination to my mind, so much so that I thought I could never learn so much by hard study, and later, as I examined the matter more closely, I felt and understood, I thought, more than if I had studied all my life.

I finished the Mass and spent a short time in vocal prayer: "Eternal Father, confirm me; Son, confirm me;" with a flood of tears spreading over my face and a growing determination to go on with their Masses (thinking of putting some limit to their number), with much heavy sobbing. I drew very near, and became assured in an increased love of His Divine Majesty.

In general, the intellectual lights of the Mass, and those preceding it, were with regard to choosing the proper orations of the Mass, when one speaks with God, with the Father or the Son, etc., or deals with the operations ad extra of the Divine Persons, or their processions more by feeling and seeing than by understanding. All these experiences corroborated what I had done and encouraged me to continue. Today, even as I walked through the city, with much joy of soul, I represented the Most Holy Trinity to myself, now when I met with three rational creatures, or three animals, or again, three other things, and so on.

The Trinity, 2nd.

19. Wednesday [February 20th].—Before beginning my meditation, I felt a devout eagerness to do so, and, after having begun it, a great devotion that was warm, or light and sweet, but without any intellectual lights, tending rather to a feeling of security without terminating in any Divine Person.

Later, I felt confirmed about the past, in recognizing the evil spirit of the past, namely, the spirit who wished to make me doubt and caused me to be impatient with the Blessed Trinity, as I have said in paragraph 17. With this recognition, I felt a fresh interior movement to tears, and so later, before Mass, and during it with an increased quiet and tranquil devotion together with tears, and some lights, feeling and thinking both before and after, when the desire of going on left me, particularly later, with that great quiet or satisfaction of soul, as I thought that I should not go on with the Masses of the Most Holy Trinity, unless it were in thanksgiving, and for the completion of the matter but not out of any need of confirming what had passed.

The Most Holy Trinity, 3rd.

20. Thursday [February 21st].—In the meditation, I had on the whole very great and continuous devotion, a warm brightness and spiritual relish, drawing partly to a certain elevation. Later, while getting ready in my room, at the altar and while vesting, I felt a few interior movements and inclination to tears. In this state I finished Mass and remained in great spiritual repose. In the Mass there were tears in greater abundance than the day before, and for the most part with a loss of speech. Once or twice I also felt spiritual lights, to such an extent that I seemed thus to understand that there was nothing more to learn from the Most Holy Trinity in this matter. This took place because, as formerly I sought to find devotion in the Trinity in the prayers to the Father, I did not want, nor did I prepare myself, either to search for it or to find it, as it did not seem to me that consolation or illumination was to come from the Most Holy Trinity. But in this Mass I recognized, felt or saw, the Lord knows, that in speaking to the Father, in seeing that He was a Person of the Most Holy Trinity, I was moved to love the

Trinity all the more that the other Persons were present in It essentially. I felt the same in the prayer to the Son, and the same in the prayer to the Holy Spirit, rejoicing in any One of Them and feeling consolations, attributing it to and rejoicing in the Being of all Three. In untying this knot,[16] or something similar the fact seemed so great to me, that I never got through saying to myself: "Who are you? Where do you come from? etc. How did you deserve this? or whence did it come?" and so on.[17]

The Trinity, 4th.

21. Friday [February 22nd].—In the customary prayer I had much assistance on the whole from the warming grace, partly brilliant, and with much devotion, although for my part I found it easy a few times to lose the thread of my thought, in spite of the continual assistance of grace.

Later, while preparing the altar, there were certain movements to tears with a tendency to repeat over and over again to myself: "I am not worthy of invoking the Name of the Most Holy Trinity," which thought and multiplication moved me to greater interior devotion. On vesting, with this and other considerations, my soul opened wider to tears and sobbing. Beginning Mass and going on to the Gospel, I said it with deep devotion and a great assistance from a warming grace, which later seemed to struggle with some thoughts, as fire with water.

The Trinity, 5th.

22. Saturday [February 23rd].—In the customary prayer, at the beginning, nothing, but from midway to the end, I found much satisfaction of soul, with some indication of brilliant clearness.

While preparing the altar, the thought of Jesus occurring to me, I felt a movement to follow Him, it seemed to me interiorly, since He was the head of the Society, a greater argument to proceed in complete poverty than all the other human

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[16] The mystery of the circuminsession, or how the other Two Divine Persons are by the unity of their Essence present in each of the Three.

[17] St. Teresa speaks of similar intellectual visions of the Trinity, with the twofold sense of the knowledge received and her own personal unworthiness (*Autobiography*, xxvii).

reasons, although I thought that all the reasons of the past elections tended towards the same decision. This thought moved me to devotion and to tears, and to a firmness which, although I had no tears in the Mass, or Masses, etc., I thought that this feeling was enough to keep me firm in time of temptation or trial.

I went along with these thoughts and vested while they increased, and took them as a confirmation, although I received no consolations on this point, and thinking that the appearance of Jesus was in some way from the Most Holy Trinity, I recalled the day when the Father placed me with the Son.[18] As I finished vesting with this intention of impressing on my mind the name of Jesus, and trying to think that a confirmation for the future, a fresh attack of tears and sobbing came upon me, as I began Mass helped with much grace and devotion, and with quiet tears for the most part, and even when I had finished, the great devotion and movement to tears lasted until I had unvested.

Throughout the Mass, I had various feelings in confirmation of what I had said, and, as I held the Blessed Sacrament in my hands, the word came to me with an intense interior movement never to leave Him for all heaven and earth, etc., while I felt fresh movements of devotion and spiritual joy. For my part, I added, doing as much as I could, and this last step was directed to the companions who had given their signatures.[19] Later in the day, as often as I thought of Jesus, or remembered Him, I had a certain feeling, or saw with my understanding, with a continuous and confirming devotion.

Of the day.

23. Sunday [February 24th].—In the usual prayer, from beginning to end, I had the help of a very interior and gentle grace, full of warm devotion and very sweet. While preparing the altar and vesting, I saw a representation of the name of

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[18] A delicate allusion to the vision at La Storta.

[19] He is speaking of his determination against having any revenue, as far as it depended on him. But he would have to submit the election to the judgment of his companions who, in the first draft of the *Constitutions*, had decided that the sacristies of our churches, as something distinct from the Society, might have a revenue.

Jesus with much love, confirmation and increased desire to follow Him, accompanied by tears and sobs.

All through the Mass very great devotion, on the whole, with many tears, and several times loss of speech, all devotion and feeling being directed to Jesus. I could not apply myself to the other Persons, except to the First Person as Father of such a Son, with spiritual answers, How He is Father, How He is Son!

Having finished Mass, I had during the prayer that same feeling towards the Son, and how I would have desired the confirmation of the Most Holy Trinity, and felt that it was given to me through Jesus, when He showed Himself to me and gave me such interior strength and certainty of the confirmation, without any fear of the future. The thought suggested itself to me to beg Jesus to obtain pardon for me from the Most Holy Trinity. I felt an increased devotion, tears and sobs, and the hope of obtaining the grace, when I found myself so vigorous and strengthened concerning the future.

Later, at the fire,[20] there was a fresh representation of Jesus with great devotion and movement to tears. Later, as I walked through the street, I had a vivid representation of Jesus with interior movements and tears. After I had spoken with [Cardinal] Carpi, and was on the way home, I felt great devotion. After dinner, especially when I passed through the door of the Vicar, in the house of the Cardinal of Trani,[21] I felt or saw Jesus, had many interior movements and many tears, begging and praying Jesus to obtain pardon for me from the Most Holy Trinity, while I felt remaining in me a great confidence of being heard.

At these times, when I sensed or saw Jesus, I felt so great a love within me that I thought that nothing could happen in the future that would separate me from Him, or cause me to doubt about the graces or confirmation I had received.

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[20] The expression occurs a number of times between the 24th and 27th of February and the 5th and 7th of March. The saint appears to have had a brazier in his room at the time because of the extraordinary cold.

[21] Cardinal Giandomenico Cupis, Archbishop of Trani and Dean of the Sacred College, protector of the house of catechumens, which had been opened by St. Ignatius. He died in 1553. The Vicar of Rome was Filippo Archinto (1500-1558) afterwards Bishop of Saluzzo.

St. Matthias.

24. Monday [February 25th].—The first part of the prayer was with much devotion, and thereafter a warmth and an assisting grace, although on my part, and because of some obstacles I felt on the part of others to hold me back, I neither asked nor sought confirmation, but desired to be reconciled with the Three Divine Persons. Later on, vesting for Mass, not knowing to whom to commend myself, or where to begin, the thought came to me while Jesus was communicating Himself: "I want to go on," and with that I began the *Confiteor* "Confiteor Deo," as Jesus said in the Gospel for the day, "Confiteor tibi," etc.[22]

However, I began the confession with fresh devotion, and not without movements to tears, entering on the Mass with much devotion, warmth and tears, and occasional loss of speech. I thought that Jesus presented the orations that were addressed to the Father, or that He was accompanying those which I was saying to the Father. I felt and saw this in a way that I cannot explain.

When the Mass was finished I wanted to be reconciled with the Most Holy Trinity, and I begged this of Jesus, not without tears and sobbing, assuring myself and not asking or feeling the need of any confirmation, or of saying Masses for this purpose, but only to be reconciled.
Of the Trinity, 6th.

25. Tuesday [February 26th].—The first prayer was without disturbance, nor did I withdraw from it. There was much devotion and from the middle on, devotion was much increased, although I felt in it, especially in the first part, some physical weakness or indisposition.

After dressing and while still in my room preparing with fresh and interior movements to tears, when I recalled Jesus, I felt much confidence in Him, and I thought He was ready to intercede for me; yet I did not seek or ask further confirmation concerning the past, remaining quiet and restful in this regard. But the thought came to ask and beg Jesus to make me conformable with the will of the Most Holy Trinity, in the way He thought best.

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[22] This passage is read in the Mass of St. Matthias (Matthew 11:25).

Later, while vesting, as this representation of the love and help of Jesus grew, I began Mass, not without much quiet and restful devotion and with a slight inclination to tears, thinking that with even less I would be more satisfied and contented in allowing myself to be governed by the Divine Majesty, Who bestows and withdraws His graces as He thinks best.[23] After this I went to the fire, the contentment growing, with a fresh interior movement and love for Jesus. I noticed the absence of that former opposition regarding the Most Holy Trinity, and thus during the Mass I continued with great devotion towards It.

The beginning of Lent.[24]

26. Wednesday [February 27th].—In the customary prayer I felt quite well, as I usually do, but towards the middle and then on to the end great devotion, spiritual quiet and sweetness, followed by a continuous devotion which remained. As I got ready in my room, asking Jesus, not in any way for a confirmation, but that He do me His best service in the presence of the Most Holy Trinity, etc., and by the most suitable manner, provided I find myself in His grace.

In this I received some light and strength, and going into the chapel and praying, I felt or rather saw beyond my natural strength the Most Holy Trinity and Jesus, presenting me, or placing me, or simply being the means of union in the midst of the Most Holy Trinity in order that this intellectual vision be communicated to me. With this knowledge and sight, I was deluged with tears and love, directing to Jesus and to the Most Holy Trinity a respectful worship which was more on the side of a reverential love than anything else.

Later, I thought of Jesus doing the same duty in thinking of praying to the Father, thinking and feeling interiorly that He was doing everything with the Father and the Most Holy Trinity. I began Mass with many tears, great devotion and tears continuing all through it. Likewise all of a sudden, I clearly saw the same vision of the Most Holy Trinity as before, with an ever increasing love for His Divine Majesty, and several times losing the power of speech.

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[23] St. Ignatius wrote in this vein to the Duke of Gandia on September 20, 1548. (*Epistol.* II, 236).

[24] Ash Wednesday, which that year fell on February 27th.

The Mass finished, in my prayer and later at the fire, several times I felt great and intense devotion, terminating in Jesus, and not without special movements to tears later. Even while writing this, I feel a drawing of my understanding to behold the Most Holy Trinity, and beholding, although not as distinctly as formerly, Three Persons; and at the time of Mass, at the prayer, *"Domine Jesu Christe, Fili Dei vivi,"* etc.,[25] I thought in spirit that I saw just Jesus, that is, the humanity, and at this other time I felt it in my soul in another way, namely, not the humanity alone, but the whole Being of my God, etc., with a fresh flood of tears and great devotion, etc.

Of the Trinity, 7th.

27. Thursday [February 28th].—Through the whole of the customary prayer, much devotion and grace, warm and helpful, bright and loving. Entering the chapel, fresh devotion, and as I knelt a revelation or a vision of Jesus at the feet of the Most Holy Trinity, and with this, movements and tears. This vision did not last so long, nor was it so clear as that of Wednesday, although it seems to have taken place in the same way. Later, at Mass, tears with deep devotion and profitable thoughts, and some also after Mass.[26]

Of the Wounds.[27]

28. Friday [February 29th].—In the customary prayer, from beginning to end very great devotion, which was very bright, covered my sins and did not allow me to think of them. Outside the house, in the church,[28] before Mass, a sight of the heavenly fatherland,[29] or of its Lord, after the manner of an

[25] It is the beginning of the second of the three prayers said by the priest just before the communion.

[26] This exceptional and delicate representation of the one Mediator between God and men "at the foot of the Most Holy Trinity," scandalized P. M. Baumgarten, according to Father Larrañaga. It was also a source of scandal to some of the early opponents of the *Spiritual Exercises*, who looked with suspicion on the role given to the Son in the Triple Colloquy of Ignatius. But see St. Paul, 1. Tim. 2: 5-6.

[27] That is, the Mass of the Five Wounds, which was then celebrated the first Friday after Ash Wednesday.

[28] Apparently, the neighboring church of Our Lady of the Way, a step or two from the house.

[29] Twice this morning this vision of the heavenly country concentrated in the Trinity passed through his mind. St. Teresa speaks similarly of

intellectual vision of the Three Persons, and in the Father the Second and the Third.

At times during the Mass great devotion, but without any lights or movements to tears. After it was over, a vision likewise of the fatherland, or of its Lord, indistinctly but clearly, as frequently happens at other times, sometimes more, sometimes less, and the whole day with special devotion.

Of the feria.[30]

29. Saturday [March 1st].—In the customary prayer much help of grace and devotion. Saying Mass away from home with great peace and devotion, and a few movements to tears until noon, with much satisfaction of soul, from here on *ad utramque partem.*

Of the day.

30. Sunday [March 2nd].—Much help from grace in the customary prayer, and much devotion with a certain clearness mingled with warmth.

Later, going out (of my room) because of the noise, and also on my return, I was somewhat confused, either struggling with the thoughts about the noise, or being annoyed to such a point that even after vesting for Mass, the thought came not to say it.[31]

However, this was overcome, and not wanting to give cause to the others for talking to anyone, encouraged with the thought of Christ being tempted,[32] I began Mass with great devotion, and this continued with a certain great help of grace and with tears at various times and almost continually, which I felt from the middle of Mass on. I finished without any lights, except at the end, at the prayer to the Most Holy Trinity,[33] with a certain movement to devotion and tears, I felt a certain

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a vision of hers of heaven (*Life by Herself*, c. xxxviii).

[30] That is, the Mass for Saturday after Ash Wednesday.

[31] He gives us to understand that he left his room to impose silence on those who by their loud talking or other noise were disturbing the recollection of the house.

[32] He comforts himself with the thought of Christ tempted in the desert, a delicate recollection of the Gospel of the day, the first Sunday of Lent Matt. 4:1-11.

[33] The prayer *Placeat*, just before the last blessing.

love which drew me to It, without any remaining bitterness for what had happened, but much peace and quiet.

Later, during my prayer after Mass, some fresh interior movements, sobs and tears, all for love of Jesus, telling Him that I would rather die with Him than live with another, feeling no fear, and receiving a certain confidence and love for the Most Holy Trinity. I wished to commend myself to It as to distinct Persons, but not finding what I sought, I felt something in the Father, as though feeling the other Persons in Him.

At this time, Mass being over, and the Masses of the Most Holy Trinity being all finished, I thought that I should end this part at once, or the very first time that I had any divine visitation, thinking that I should not decide the time for finishing, even if I found the visitation in the end; but then, or when His Divine Majesty found it better, by bestowing on me such visitation.

Of the Trinity, 8th.

31. Monday [March 3rd].—In the customary prayer at four o'clock,[34] with great devotion, without any movements or disturbances, and with some heaviness of the head. I did not venture to get up for Mass, but went back to sleep.

Getting up later at eight, feeling very dull, but neither ill nor well, with no one to commend myself to. Afterwards, turning rather to Jesus at the preparatory prayer in my room, I felt there a slight movement to devotion, and a desire to weep, with satisfaction of soul and great confidence in Jesus, being drawn to hope in the Most Holy Trinity. Entering the chapel and overwhelmed with a great devotion to the Most Holy Trinity, with very increased love and intense tears, without seeing the Persons distinctly, as in the last two days, but perceiving in one luminous clarity a single Essence, I was drawn entirely to Its love, and later, while preparing the altar and vesting, great devotion and tears, grace always assisting with much satisfaction of soul.

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[34] St. Ignatius actually says, "*a las diez horas*," which is four o'clock in the morning. At that time, the first hour of the day was considered that which followed immediately after sunset, which at this season of the year in Italy, took place about six p. m.

At the beginning of Mass, because of such great devotion, I was not able to start, finding it a great difficulty to pronounce the words, *"In nomine patris,"* etc. Throughout all the Mass much love and devotion, and a great abundance of tears, and all the devotion and love was directed to the Most Holy Trinity, without a knowledge or distinct perception of the Three Persons, but a simple advertence to or representation of the Most Holy Trinity. Likewise, for some intervals, I felt the same, directed to Jesus, as though finding myself in His shadow, as though He were guide, but without lessening the grace from the Holy Trinity. Rather, I thought I was more closely joined to their Divine Majesty. In the prayers to the Father I was not able to find devotion, nor did I desire to find it, except for a few times when the other Persons were represented in Him, so that mediately or immediately, everything turned upon the Most Holy Trinity.

The Mass finished, I unvested, and in the prayer at the altar, found such intense love, sobbing and tears tending to Jesus and subsequently pausing in the Most Holy Trinity, with a certain reverent worship, that I thought that if it were not for the devotion of the Masses to be said, I was satisfied, and with this I had every confidence of finding an increased grace, love and satisfaction in His Divine Majesty.

Of the Trinity, 9th.

32. Tuesday [March 4th].—In the customary prayer much assistance of grace and devotion; if [you call it] clear, [I would rather say it was] more lucid,[35] with a suggestion of warmth, and on my part starting out into sallies of thought. With that assistance I got up. After dressing, I looked over the Introit of the Mass, all stirred to devotion and love, terminating in the Most Holy Trinity.

Later, coming to the preparatory prayer for Mass, and not knowing with whom to begin, I first noticed Jesus, thinking that He did not allow Himself to be seen or perceived clearly, but in some manner obscure to the sight. Noticing this, and thinking that the Most Blessed Trinity allowed Itself to be perceived or seen more clearly, I began, and later, thinking

[35] Father Larrañaga conjectures with Father Codina that the thought expressed here by the saint is of having produced in his soul a light greater than clarity considered in itself.

about it in the presence of His Divine Majesty, a flood of tears overwhelmed me, with sobbing, and a love so intense that it seemed to join me most closely to His Love. This was so clear and sweet that I thought this intense consolation and love to be outstanding or excellent among all other consolations.

Later, I entered the chapel with fresh devotion and tears, always ending in the Most Holy Trinity; and also at the altar, after having vested, I was overcome with a much greater flood of tears, sobs and most intense love for the Most Holy Trinity.

When I wanted to begin Mass, I felt very great touches and intense devotion to the Most Holy Trinity.[36] After beginning with great devotion and tears which continued through the Mass, because of the very notable pain I felt in one eye, because of the weeping, the thought came to me that I would ruin my eyes by continuing these Masses, and that it would be better to preserve my eyes, etc. The tears stopped, with the assistance of much grace, but later during the greater part of the Mass, the help grew less, and because of the sound of the talking from the room, etc.

Later on, almost at the end, turning to Jesus, and recovering something of what was lost, at the prayer, *"Placeat tibi, Sancta Trinitas,"* etc., ending in His Divine Majesty, a great and excessive love covered me with intense tears, so that every time throughout the Mass and before I had special spiritual consolations, they all terminated in the Most Holy Trinity, bearing me on and drawing me to Its Love.

Finishing the Mass and unvesting, at the prayer at the altar, there was so much sobbing and such a downpour of tears, all ending in the love of the Most Holy Trinity, that I thought I did not want to rise for feeling so much love and so much spiritual sweetness.

Later, at various times, at the fire, with interior love for the Trinity and movements to tears, and later in the Burgos[37]

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[36] *"Tocamientos,"* this word appearing here for the first and last time in the *Journal.* Its best explanation and commentary, within the text of Ignatius, is that page of St. John of the Cross on "the substantial touches of God in the soul" (*Ascent of Mount Carmel,* c. ii).

[37] The Cardinal Juan Alvarez de Toledo (1488-1557), of the Order of Preachers, Bishop of Cordoba first, and then Archbishop of Burgos from 1538 to 1550—and consequently in this interval—in which he went to Santiago, and cardinal from 1538. As Inquisitor General, he examined

house, and in the streets until three[38] in the afternoon, recalling the Most Holy Trinity with intense love, sometimes with movements to tears, and all these consolations ending in the Name and Essence of the Most Holy Trinity. I did not feel or see clearly distinct Persons, as I did on other occasions, as I said before. All of these drew me to great security, and not with the purpose of saying more Masses for greater reconciliation, but I wanted to fulfill them,[39] hoping to rejoice in Their Divine Majesty.

Of the Trinity, 10th.

33. Wednesday [March 5th].—In the customary prayer much assisting grace from beginning to end, without effort to seek it, with much lucid devotion and very clear, and with helping warmth. Even later, while dressing, I thought the grace, assistance and devotion to the Most Holy Trinity of the day before was still lasting. Then, as I began the prayer in preparation for Mass, and sought help to humble me, I began with Jesus. As the Most Holy Trinity presented Itself to me a little more clearly, and as I turned to Their Divine Majesty to commend myself, etc., I felt a flood of tears, sobs and intense love for It, so much so that I thought I did not want to, or that I could not regard myself or recall the past, to reconcile myself with the Most Holy Trinity.

Later on, in the chapel, in a sweet and quiet prayer, I thought as the devotion began to terminate in the Most Holy Trinity, I brought myself to terminate it elsewhere, as to the Father, so that I felt in myself a desire to communicate in various ways, so much so that, as I advanced to the altar, I felt and said: "Where do you wish to take me, Lord?" And repeating it frequently, my devotion increased with a tendency to weep.

Later, at the prayer, while vesting with many movements and tears, I offered myself to be guided and led, etc., He being above me in these steps, wherever He would take me. After

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by order of Paul III the *Spiritual Exercises*. He gave a very favorable judgment of them, and was always a friend of St. Ignatius and of the Society.

[38] *"Hasta veintiuna hora."*

[39] That is, he wished to thank the Divine Persons with Masses of thanksgiving.

vesting, not knowing just where to begin, and after taking Jesus for guide, and appropriating the orations to each One, I went on to the third part of the Mass with a great assistance of grace and warm devotion, and great satisfaction of soul, without tears, and without, I think, an inordinate desire of having them, being satisfied with the Lord's will. Turning, however, to Jesus, I said: "Lord, where I go," "or where," etc., "following You, my Lord, I shall never be lost." [40]

From here on, I continued the Mass with many tears, courage and spiritual vigor, the greater consolations terminating in the Most Holy Trinity, and less in Jesus, and much less in the Father; always, on the one hand, increasing in confidence regarding reconciliation with the Most Holy Trinity, so that when Mass was ended, I felt in the oration a tranquillity and repose. Wishing to examine in some way, I could not, or did not conform myself to seeing or perceiving any discord or worry in the past, being like one who rests after weariness, with his mind at peace, devout and consoled. Later, at the fire also, and on other occasions, I recall this repose,[41] and at night, not finding in the prayer of the Father any revelation to fresh devotion and movements, I terminated everything with the Most Holy Trinity.

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[40] St. Teresa speaks in similar vein in the later chapters of her *Interior Castle*, (Sixth Dwelling, c. vii).

[41] *Spiritual repose* is one of the holiest gifts of prayer, "which is not in our power to control as we wish, but is a pure gift from Him Who gives it and can give every blessing," as St. Ignatius writes to St. Francis Borgia. With the infused gift of tears, spiritual relish and repose, intense consolation, elevation of mind, impressions, divine illuminations, intensity of faith, hope and charity, spiritual relishes, intense movements, visions, interior and exterior *loquela*, reverent respect, spiritual answers, touches and recollections, noted in the *Journal*, and the divine "espirationes", noted in his letter of June 1536 to Sister Teresa Rejadell, and the illumination of the understanding by the divine virtue, and the inflammation in love, and the consolation without preceding cause, the growing devotion and intense love, the interior joy which calls and draws to spiritual things, and the quiet and peace of the soul in its Creator and Lord, and the interior knowledge and inspirations pointed out in the *Spiritual Exercises*, we would have, perhaps, a complete catalogue of the infused graces of prayer, of which the saint speaks in his writings (Larrañaga, p. 729).

Of the Trinity, 11th.

34. Thursday [March 6th].—In the customary prayer without any effort to seek devotion, there was much of it, and further on, a great increase, with much sweetness and light mingled with color.[42] After dressing with some fresh devotion and summons to it, I ended with the Most Holy Trinity. In the preparatory prayer, turning more to the Most Holy Trinity with greater spiritual calm and serenity, I was moved to greater devotion, and as it were to tears, wishing but not seeing anything of the past regarding my reconciliation.

In the chapel, much quiet devotion, and on approaching the altar an increase of certain feelings or fresh movements, as to tears, and thereafter, while vesting, and, I think in some parts of those of the past, thoughts and reflections as to what the Most Blessed Trinity wished to do with me, that is, the path by which to lead me, and as I reflected on where it might be, I thought with myself and conjectured that perhaps They wished to make me content without the consolation of tears, without being too eager or inordinate about them.

Beginning the Mass with an interior and humble satisfaction, and continuing as far as the *Te igitur* with great interior and sweet devotion which came several times with a slight interior sweetness as though to weep. At the *Te igitur,* I felt and saw, not obscurely, but clearly and very clearly the very Being or Essence of God, under the figure of a sphere, slightly larger than the appearance of the sun, and from this Essence the Father seemed to go forth or derive, in such a way that on saying "Te," that is, "Pater," the Divine Essence was represented to me before the Father, and in this vision, I saw represented the Being of the Most Holy Trinity without distinction or sight of the other Persons, and with intense devotion to what was represented to me, with many movements

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[42] This tendency to translate the more spiritual realities of the graces received in prayer by expressions of a sensible order, is, as Père de Guibert notes, remarkable. Here it is "clearness mixed with color," elsewhere it is "devotion as though red," February 18th. At other times, heat is joined with light, as on March 8th. This sensation of heat is especially frequent. In the index to the critical edition, there are as many as twenty-three instances, and the list is not complete. (Cf. *Mon. Ign.*, ser. III, tom. I, 425.)

and shedding of tears. Thus I went through the Mass, considering, remembering and again seeing the same, with a great flood of tears and increase of intense love for the Being of the Most Holy Trinity, without seeing or distinguishing the Persons, except that they proceed from the Father, as I said.

Finishing Mass with so many tears and spiritual consolations, I could not see anything against my reconciliation, although I became aware with great certainty and beyond all possibility of doubt, of what I had seen represented. Rather, as I examined and considered it again, I felt new interior movements, bearing me wholly to the love of what I had seen, to the point that I thought I saw more clearly illumined beyond the heavens what I sought to consider here with the understanding, as I said.

After unvesting, in the prayer at the altar, the same spherical vision presented itself to my sight, and in some way I saw the Three Divine Persons, in the manner that the First, that is, the Father on the one hand, the Son on the other, and the Holy Spirit on the other, proceeded from the Divine Essence, without leaving the outlines of the sphere. With what I felt and saw there were fresh movements and tears.

Later, reaching the Basilica of St. Peter, and beginning my prayer at the "Corpus Domini," the same Divine Being presented Itself to me in the same lucid color, so that I could not help seeing it. Later as the Mass of Santa Cruz began, I saw the representation in the same manner, with fresh interior movements. Two hours later I came down to the same place of the Blessed Sacrament, wishing to find again the vision and seeking it, without success.

Later at night, several times, while I was writing this, I saw the same representation, with some understanding of the intellect, although to a great extent it was not so clear or so distinct, nor of such great size, but like a fairly large spark, appearing to the understanding, or drawing it to itself, and showing itself to be the same.

Of the Trinity, 12th.

35. Friday [March 7th].—I began the customary prayer with much devotion, and wishing to see something of the past day, I did not bother about increasing devotion, but looked higher. From the middle on, very great and continued devo-

tion, with much lucid clarity, warm and sweet, lasting even beyond the time of the prayer; after the preparatory prayer, a calm and interior mind, and also in the chapel.

Later, while vesting, there were fresh movements to tears and to conformation with the Divine Will, praying It to be my guidance, etc. "Ego sum puer," etc.[43] Beginning Mass with great devotion and interior reverence, and movements to tears and to say *"Beata sit Sancta Trinitas,"* [44] and by a new knowledge, a new and greater devotion and to tears, not by elevating my attention to the Divine Persons, as far as they are distinct, nor for distinguishing Them, nor lowering it to the wording (in the Missal). But the interior consolation seemed to me to be between its place on high, and the words of the Missal. Continuing thus with many continuous tears, I did not think that it gave me leave to gaze higher, but midway; my devotion increased sharply with intense tears, and keeping and increasing my respect and reverence for the visions above, a certain confidence came to me, that permission would be given me, or that it would be made known at the proper time.

At these times I felt these consolations indifferently, as they terminated now to the Most Holy Trinity, now to the Father, now to the Son, now to our Lady, now to particular saints with many tears. Later, I paused at the middle or after the middle of Mass, that is about the *Hanc igitur oblationem,* and at times because of a conflict between consolation and desolation, in not finding the Sacrament.

As I wished to end the matter, I came to the fire after finishing Mass, not knowing what to decide for a good space of time, whether to bring the Masses to an end now, or when to do so. Later, the thought occurring to me that tomorrow I should say the Mass of the Most Holy Trinity, to determine what was to be done, or to end it altogether, many movements came upon me and tears, and from moment to moment over some space of time, great movements, sobs and floods of tears, drawing me entirely to the love of the Most Holy Trinity with many colloquies. I saw a disposition for greater and greater

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[43] Jer. 1:6.

[44] *"Benedicta sit Sancta Trinitas"* are the words with which the Mass of the Most Holy Trinity begins. St. Ignatius is quoting from memory.

enjoyment of these very intense consolations, if I cared to wait and humble myself. I thought that I should not place a limit for finishing with it, but where it should be revealed to me there to place all and bring it to an end, and be glad when I should find it.

The thought occurred to me: If God were to send me to hell, two choices were presented to me: the first, the pain I should suffer there; the second, how His name would be blasphemed there. As to the first, I was not able to feel or see the pain, and so it seemed to me that it would be more frightful to hear His holy Name blasphemed. Later, as I sat down to eat, my tears ceased, and there lasted all day as in a balance a very interior and warm devotion.

Of the Trinity, 13th.

36. Saturday [March 8th].—In the customary prayer, a great help of grace from beginning to end, although increasing with a very clear, lucid, warm devotion, to the great satisfaction of my soul. There was a deep contentment in the preparatory prayer and in the chapel. While vesting, I had fresh movements, lasting to the end, becoming greater, and with many tears, showing me a very great humility not to look even to the heavens, and the less I wished to look above, and humble and lower myself, the more I felt the relish and spiritual consolation.

I began Mass and went through all of it with much interior devotion and spiritual warmth, and not without tears, and with a continuation of the devotion and a disposition to weep. In these intervals of time, granting that I did not lift aloft the eyes of my understanding, in an effort to be content with everything, nay, even praying that, it being equal glory to God, I be not visited with tears, it sometimes happened that my understanding unwittingly went aloft, and I seemed to see something of the Divine Essence, which on other occasions when I want it is not within my power.

Of the day.[45]

37. Sunday [March 9th].—Customary prayer like the past. After dressing, in the preparatory prayer, fresh devotion and

[45] Mass of the Second Sunday of Lent.

movement to tears, terminating principally in the Most Holy Trinity and in Jesus. Entering the chapel, greater movements and tears, all terminating in the Most Holy Trinity, sometimes in Jesus, sometimes in all Three Persons together, or nearly so, in such a way that the termination in Jesus did not lessen the devotion to the Most Holy Trinity, nor contrariwise, and this devotion lasted until I vested, sometimes with tears.

Later, in the Mass, with an exterior warmth[46] as reason for devotion and cheerfulness of mind, with a few movements or inclination to tears, and yet without them, but more satisfied than having them sometimes in good measure. It seemed to me that in some way, even without lights, visions and tears, God our Lord wanted to show me some way or method of acting.

The whole day passed with great contentment of soul. At night I thought that I prepared myself for devotion, terminating in the Most Holy Trinity and Jesus, Which appeared to the understanding, letting Itself be seen in a certain way. Wishing to apply myself to the Father, the Holy Spirit and our Lady, I found neither devotion nor any vision, the understanding or vision of the Most Holy Trinity and of Jesus remaining for some time.

Of the Name of Jesus.

38. Monday [March 10th].—Great devotion in the customary prayer, especially from the middle of it on. A fresh devotion before the preparatory prayer, with the thought or judgment that I ought to live or be like an angel for the privilege of saying Mass, as gentle tears came into my eyes.

Later, in the chapel and at Mass, with devotion to the same, and conforming myself to what our Lord ordered, thinking that His Divine Majesty would provide, taking everything in good part, etc. In these intervals sometimes I saw in a certain way, the Being of the Father, that is, first the Being and then the Father, the devotion terminating first in the Essence and then in the Father, and sometimes in another way and without so much distinction.

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[46] The agreeable warmth of the chapel moved him to devotion and spiritual rejoicing on a cold morning. He exemplifies the Seventh Addition in the Fourth Week of the *Exercises*.

Of our Lady.

39. Tuesday [March 11th].—The whole of the customary prayer with much devotion, clear, lucid and warm. In the chapel, at the altar, and afterwards, with tears, directing my devotion to our Lady, but without seeing her.

Devotion through all the Mass, sometimes with movements to tears, and later with devotion. In these intervals I often partly saw the Divine Being, sometimes terminating in the Father, that is, first the Essence and then the Father.

In the chapel, before Mass, in the way of permission to look above, because the thought came to me that looking above would be a remedy for my being disturbed by low things, and with this, movements and tears. Later on, trying to look above, when I saw and when I did not see, I found devotion and the remedy to help me keep my attention more readily on what I had to do throughout Mass.

The Holy Spirit.

40. Wednesday [March 12th].—Great devotion in the customary prayer, and from midway on there was much of it, clear, lucid and as it were warm. In the chapel, because I looked down hurriedly, not preparing myself for the Mass, I returned to the room to prepare myself, and composing myself with tears, I went to the chapel, and later to Mass, having great devotion in part of it, sometimes with movements to tears. On the other hand, often with a struggle, which happened at the end, because I did not find what I was looking for. In these intervals there was no sign of visions or lights.

Finishing Mass, and afterwards in my room, I found myself alone and without help of any kind, without power to relish any of my mediators, or any of the Divine Persons, but so remote and separated, as if I had never felt anything of Them, or would never feel anything again. Rather, thoughts came to me sometimes against Jesus, sometimes against another,[47] being so confused with different thoughts, such as to quit the house and hire a room to get away from the noise, or to go without eating, or to begin the Masses over again,

[47] See the description which St. Ignatius gives of desolation in the *Spiritual Exercises*, n. 371.

or to put the altar on a higher floor.[48] Nowhere finding peace, I had a desire to finish up at a time when my soul was consoled and completely at rest. Examining, however, whether I should proceed, I thought that I wanted to look for too many signs, both in time and in the Masses ended for my satisfaction, the matter being so clear in itself, without seeking certainty in it, but only that stopping it all would be much to my liking; on the other hand, I thought that if I gave up altogether in such distress, I would not be satisfied later on, etc.

Finally, I thought that since there was no difficulty in the matter itself, it would be more pleasing to God our Lord to end it, without waiting or looking for further proof, or saying more Masses for it. Placing it thus in an election, I felt that it would be more pleasing to God our Lord to bring it to an end, and I felt in myself the wish that the Lord would condescend to my desire, that is to finish at a time when I had a special consolation.

Realizing at once my inclination, and on the other hand, the will of God our Lord, I began at once to take notice and to wish to succeed in pleasing God our Lord. With this, the darkness began to leave me gradually, and the tears to come, and these increasing, I lost all desire to say more Masses for this purpose. And when the thought of saying three Masses of the Holy Trinity in thanksgiving came to me, I thought it came from the evil spirit, and, deciding that I would say none, I grew much in divine love, and had such tears and sobs and strength, kneeling for a long time, and walking about, and kneeling again, with many different reasonings, and with so much interior satisfaction. Although so great a consolation as this (which caused great pain in my eyes) lasted for the space of an hour, more or less, the tears stopped at last, and, doubting whether I should finish by night with such a flood, or now, the flood having stopped, it seemed better to do so now. To keep on seeking, or to wait for the evening, would still be wishing to seek, there being no reason to, and so I proposed in the presence of God our Lord, and all His court, etc., putting

[48] The chapel was evidently on a lower floor, with one or more floors above it. It might have been something of a sounding-box, considering the small dimensions of the house. This would account for the saint's "looking down hurriedly."

an end to this point, not to proceed any further in this matter. Although in this last proposal, I experienced interior movements, sobbing and tears, even in the time of their great abundance, I considered everything concluded, with no further seeking, or Masses, or consolation of any kind, but that this day would see the end. Finished.[49]

After the stroke of one,[50] as I sat down to eat, and for a good space, the tempter did nothing, but he sought to have me make some sign of hesitating, and answering at once, without any disturbance, rather as in the event of victory, "Down, where you belong!" [51] I felt a confirmation with tears and every security concerning all that had been determined.

A quarter of an hour after this, I awoke to a knowledge or clear understanding of how during the time the tempter was suggesting thoughts against the Divine Persons and my mediators, he placed, or wanted to cause some hesitation in the matter, and, on the other hand, when I felt the consolations and visions of the Divine Persons and mediators, I had every firmness and confirmation of the matter and this with a feeling of spiritual relish, and my eyes filled with tears with great security of soul.

On saying grace at table, a partial revelation of the Being of the Father, and likewise of the Being of the Most Holy Trinity, with a certain spiritual movement to tears, something which all the day I had not felt or seen, although I looked for it often. The great consolations of this day did not terminate distinctly in any Person in particular, but in a general way in the Giver of graces.[52]

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[49] With this the saint ends his election on the poverty of the churches of the Society. It is something quite in keeping with Ignatian spirituality, always so rational even in its loftiest heights, this ending of the forty days in the third time of election, after having so often experienced the second and even the first, in the midst of the loftiest communications from God.

[50] ". . . dadas decinuevas horas . . ." that is nineteen hours after six of the preceding evening.

[51] Words apparently spoken to the tempter, "Vade in locum tuum."

[52] Thus a vision of the Trinity closes the first part of the *Journal.* It took place during the thanksgiving after supper. Father da Camara has preserved a precious memorial of the saint's recollection during the grace before and after meals (*Memoriale*, par. 183-84, p. 639).

Part Second

March 13, 1544 to February 27, 1545

During these four days, I determined to examine nothing concerning the Constitutions.

Of the day.

1. Thursday [March 13th].—In the Mass I felt a conformity with the Divine Will in not having tears, and as though this was to relieve me of some labor, or give me rest in not seeking, or examining whether to have an income, or not to have it. Later throughout the day contentment and peace of soul.

Of the Holy Spirit.

2. a. l. d.[1] [March 14th].—Before Mass, all through it and after it, I had many tears, sometimes directed to the Father, sometimes to the Son, sometimes, etc., and also to the saints, but without any vision, except in so far as devotion went, at intervals, ending now in one and now in another.

During all these times before, during and after Mass, I was penetrated with the thought of the deep reverence and respect with which, going to say Mass, I ought to pronounce the name of God our Lord, etc., and not look for tears, but for this respect and reverence, to such a degree, that exercising myself often in this respect, in my room before Mass, and in the chapel, and during Mass, if tears came, I at once

[1] Beginning with this 14th of March, the autograph of the saint scatters throughout the margin the following symbols, a. l. d., which refer to the infused gift of tears. Sometimes the three appear together, sometimes two, sometimes one. A study of the text has led to the conclusion that the letter *l* means tears during the Mass; the letter *a*, tears before Mass, and the letter *d*, tears after Mass. The letters serve the saint as a brief reminder of these graces.

Ignatius sometimes puts periods after these letters, sometimes before, sometimes before and after, often omits them. Occasionally he uses dashes. We print them as found in his text.

repressed them, to turn my mind to the respect, which did not seem to be anything of my own. This respect presented itself to me, and always increased my devotion and tears. As a result, I persuaded myself that this was the way our Lord wished to show me, as I kept thinking for the past two days that He wanted to show me something, so that while saying Mass, I was persuaded that a higher value was placed on this grace and knowledge for the spiritual advantage of my soul, than on all those that went before.

Of Our Lady.

3. Saturday [March 15th].—In a part of the Mass, I felt a certain interior respect and reverence. In the greater part, no possibility of feeling this interior respect and reverence.

Of the day.

4. a. l. Sunday [March 16th].—Many tears before Mass and throughout it, the devotion and tears terminating now in one Person, now in another, without any clear or distinct visions.

Making my prayer in my room before Mass, I asked that respect, reverence and humility be given me, and that consolations or tears be not given, if it were for the equal service of His Divine Majesty, or that I would enjoy His graces and consolations purely and unselfishly. And so, from that time on, all these spiritual consolations came to represent for me respect, not only in naming or recalling the Divine Persons, but even in reverence for the altar and other things having to do with the Sacrifice. I resisted the tears or consolations when it occurred to me to notice them or desire them, and, so turning my attention first to the respect, the consolations came later. This was just the contrary to noticing the consolations before the respect. This I thought to be wrong, which was a confirmation of what I thought the previous Friday, and that it was by this way that I was to go directly to the service of God our Lord, esteeming this more than anything else.

Here I begin to prepare the first examination concerning missions.

Of Our Lady.

1. a. l. Monday [March 17th].—Tears before Mass, and many of them during it, to such an extent that several times I lost the power of speech. This whole consolation terminated,

now with one Person, now with another Person, in the same manner and mode as on the preceding day, that is, concerning the respect and reverence as a confirmation of all the past, and of having found the way that was to be shown me, which I think to be the best of all and the one I should always take.

For some intervals before saying Mass, while I was recollecting myself in my room, I found no respect or reverence with any interior grace or relish; rather, I was completely unable to find it, and yet I desired to have it or find it.

A little after this, in the chapel, I thought that it was God's will that I make an effort to look for and find it, and even if I did not find it, I thought the search for it was good. As there was no possibility of my finding it of myself, the Giver of all graces provided such an abundance of knowledge, consolation and spiritual relish, as I said, with tears that were so continuous that I lost the power of speech, so that I thought that every time I named God, Lord, etc., I was penetrated through and through with a wonderful and reverential respect and humility, which cannot be explained.

Of Jesus.

2. a– l. d– Tuesday [March 18th].— In Mass tears, and not without them before and after, all terminating in respect and reverence.

Trinity.

3. l. d. Wednesday [March 19th].—In Mass, for the most part, great abundance of tears, and after it also. During it, I often lost the power of speech, ending in respect and reverence and many interior sentiments.

Lady.

4. a. l– Thursday [March 20th].—Not without tears before Mass and during it, and with different interior movements, ending in respect.

Of Jesus.

5. a– l– Friday [March 21st].—Not without some tears before Mass and during it, terminating in respect and some interior movements.

Holy Spirit.

6. l. d. Saturday [March 22nd].—In the Mass, as a rule,

many soft tears, and after it also. Before it, some movement to tears, feeling or seeing the Holy Spirit Himself, all respect (Vision).[2]

Of the day.

7. a. l. Sunday [March 23].—Before Mass and during it, many and intense tears, all ending in respect.

Trinity.

8. l Monday [March 24th].—In the Mass, tears at different times, ending in respect.

Lady.

9. a l d Tuesday [March 25th].—Tears before Mass and after it, many during it, with a vision of the Divine Essence, terminating in the Father, in a circular figure several times, and all leading to respect (Vision).

Of Jesus.

10. a– l Wednesday [March 26th].—Tears at various times in Mass, and before it, not without movements to them. Until the Secret of the Mass I was not only unable to feel any interior respect, but not even able to find a disposition for helping me. From this I inferred and understood that I could do nothing to find respect. From the Secret on, a spiritual consolation ending in respect.

Holy Spirit.

11. a. l. Thursday [March 27th].—Tears before Mass, and many during it, all terminating in respect, and with a vision of the Divine Essence in spherical form, as on past occasions (Vision).

Trinity.

12. a– l. Friday [March 28th].—Tears during the Mass and not without them before it.

Lady.

13. Saturday [March 29th].—Not with tears or some sign of them before Mass or during it. But I found in the customary prayer especial or very especial grace, and in the Mass,

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[2] In the Second Part St. Ignatius usually uses the word "Vision" and not the sign used in Part One. See note 3 of Part One.

the greater part of it, much sweet devotion. I thought that it was greater perfection to find interior devotion and love, as do the angels, without tears, and partly not with less, or even with more satisfaction than the day past.[3]

Day.

14. a. 1 d. Sunday [March 30th].—Many tears before Mass, in my room, in the chapel during preparation, and great abundance of them in the Mass, continuing all through it. After it, many intense tears (Vision).

In this interval of time, I thought that humility, reverence and respect should not be fearful but loving, and this was so firmly established in my mind that I said confidently: "Give me a loving humility, and thus reverence and respect," receiving fresh consolations in these words. I also resisted tears to turn my attention to this loving humility, etc.

Later in the day, I had much joy in remembering this, and I thought that I should not stop there, but that the same would be true later of creatures, that is, loving humility;[4] if it were not opportune, for the honor of God our Lord, as is said in today's Gospel, "I will be like to you, a liar." [5] In these intervals, several times I had the vision of the Divine Essence in circular form, as before.[6]

Day.

15. .1 d. Monday [March 31st].—Tears at Mass and afterwards, terminating in loving reverence, etc. At times I thought that neither love, nor reverence was in my power.

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[3] In the last years of his life this grace must have been given him in its most ideal form. Because of the wearing away of his shattered strength by this continual sobbing and these tears, the doctor told him to stop the weeping, which he took as an obedience. The result was a greater consolation than formerly, and that without the weeping.

[4] The saint gives us to understand that this loving humility, which has been so sovereignly given to him, should not be found in his relations with God only, but must be extended to all creatures, seeing in them doubtless the image of this same God. (Cf. *MHSI, Mon. Ign.* ser. III, tom. II, 342-45).

[5] John 8:55. He recognizes that there can be exceptions, when the loving humility must be set aside, and the neighbor reprehended for God's glory, as exemplified in the text quoted.

[6] Reference is made to the visions of March 6th and 27th.

Day.

16. l. Tuesday [April 1st].—Many tears at Mass, terminating in loving humility, etc. I thought that to find this in the Sacrifice it was necessary for me to use it throughout the day without distraction.

Day.

17. a. l. Wednesday [April 2nd].—There were tears in the customary prayer, afterwards in my room, in the chapel and while vesting, and very abundantly at Mass (Vision). At intervals, a vision at different times of the Divine Essence, sometimes terminating in the Father in circular form, with much intellectual light and interior knowledge.

At times, when the knowledge or the consolations were greater, I thought I ought to be just as content as when I was not visited with tears, and to hold it better that our Lord do what He pleased, console me or not; and for some spaces of time, when I was not so consoled, I thought that this was such great perfection that I lost hope, or feared being unable to reach this grace.

Later, at another time, when much consoled, I thought I was satisfied, that is, with thinking it better that I should not be consoled on the part of God our Lord, because I was without the visit, or for not disposing myself or helping myself throughout the whole day, or in giving place to some thoughts that distracted me from His words in the Sacrifice and of His Divine Majesty,[7] and so I thought it would be better not to be consoled in the time of my faults, and that God our Lord orders this (Who loves me more than I love myself), for my greater spiritual benefit, so that it is better for me to walk straight, not only in the Sacrifice, but throughout the day, in order to be visited. This corresponds to what dawned on me the other day[8] about these and similar great and delicate intellectual lights, for which I have neither memory nor understanding competent to explain or declare.

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[7] Making a minute and rigorous examination of the reasons which explain the absence of the divine consolation in his soul one morning, he could find no more than these two: he did not practice this loving humility every moment of the day, and his thoughts strayed once from the words in the Mass and his dealing with His Divine Majesty.

[8] An allusion to what took place Tuesday, April 1st.

Day.

18. Thursday [April 3rd].—No tears either before Mass or during it or afterwards. I was more content without them, and I affectionately felt that God our Lord did this for my greater good.

Day.

19. a. l. Friday [April 4th].—Tears before Mass, and an abundance of them during it, with many interior lights and feelings, and also before Mass. Not finding loving reverence or respect, I must seek fearful respect by examining my own faults so as to find that which is loving.

Day.

20. a. l. Saturday [April 5th].—Tears before Mass and many during it.

21. a. l. d. Sunday [April 6th].—Tears before Mass and during it, after the Passion,[9] many and continued, ending with a conforming of my will to the Divine Will and likewise tears after Mass.

Day.

22. l Monday [April 7th].—Many tears for the most part during the Mass, drawing to conformity with God's will.

Day.

23. l Tuesday [April 8th].—Tears at Mass.

Day.

24. l Wednesday [April 9th].—Tears at Mass.

Day.

25. Thursday [April 10th].—No tears.

26. [April 11th].

27. [April 12th].[10]

Day.

28. l. d. Easter Sunday [April 13th].—Many tears at Mass, and tears after it.

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[9] As Palm Sunday that year, 1544, fell on April 6th, St. Ignatius is speaking of the Passion read during Mass.

[10] These two days in 1544 were Friday and Saturday of Holy Week, days on which no private Masses were celebrated.

Day.

29. Monday [April 14th].—Much interior and exterior warmth, apparently more supernatural, but no tears.

Day.

30. Tuesday [April 15th].—No notable consolation or desolation. No tears.

Day.

31. .l d. Wednesday [April 16th].—Many tears at Mass, and tears after it.

Day.

32. a. l. d. Thursday [April 17th].—Before and after Mass tears, and many during it.

Day.

33. l Friday [April 18th].—Tears at Mass.

Day.

34. a. l. Saturday [April 19th].—Tears during Mass and before it.

35. a. l. Sunday [April 20th].—Tears at Mass and before it. Preparing.[11]

Lady.

36. a. l. Monday [April 21st].—Tears at Mass and before it. Beginning, because I dropped it a few days ago.

Saints.

37. a. l d. Tuesday [April 22nd].—Tears before and after Mass, and during it many and continuous.

38. Wednesday [April 23rd].—No tears. Here they were put aside.[12]

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[11] "*Preparar*," it is not easy to guess the thought of the saint in this infinitive. One thinks of the line, "Here I began to prepare and examine first concerning the missions," a note which precedes the entries for March 17th. The excessive use of infinitive and gerund forms of the verb has often been noticed and one scholar has even taken the trouble (P. Múgica) to count them in the *Spiritual Journal*. He has found that verbal forms amount to 1714, and of them 1245, that is, more than 72% of them are infinitives or gerunds!

[12] He is possibly referring to his work on the Constitutions.

39. Thursday [April 24th].—No tears.

St. Mark.

40. .a l. Friday [April 25th].—Tears at Mass and before it.

Holy Spirit.

41. Saturday [April 26th].—No tears.

Day.

42. .a l. Sunday [April 27th].—Tears during Mass and before it.

Trinity.

43. .a. l. Monday [April 28th].—Tears at Mass and before it.

44. l Tuesday [April 29th].—With tears.

45. l Wednesday [April 30th].—With tears.

46. l Thursday [May 1].—With tears.

47. Friday [May 2nd].—No tears.

48. l Saturday [May 3rd].—Tears.

49. l Sunday [May 4th].—With tears.

50. l Monday [May 5th].
51. l Tuesday [May 6th]. } Tears, I think.

52. Wednesday [May 7th].
53. Thursday [May 8th].
54. Friday [May 9th]. } No tears, I think.

55. l Saturday [May 10th]. Many tears at Mass.

56. a. l Sunday [May 11th].—Tears before Mass and during it an abundance of them, and continued, together with the interior *loquela* during the Mass. It seems to me that it was given miraculously, as I had asked for it that same day, because in the whole week, I sometimes found the external *loquela,* and sometimes I did not, and the interior less, although last Saturday I was a little more purified.[13]

[13] The meaning of the last phrase is not clear. The subject of the verb "hallaba" must be supplied, and it is not clear whether it is the saint himself, or something indefinite like "business" or "thing." If the latter the translation would be ". . . although last Saturday the matter was clearer."

Father Larrañaga repeats Père de Guibert's question as to whether these graces must be classed in the number of supernatural locutions,

In the same way, in all the Masses of the week, although I was not granted tears, I felt greater peace and contentment throughout Mass because of the relish of the *loquelas*, together with the devotion I felt, than at other times when I shed tears in parts of the Mass. Those of today seemed to be much, much different from those of former days, as they came more slowly, more interiorly, gently without noise or notable movements, coming apparently from within without my knowing how to explain them. In the interior and exterior *loquela* everything moved me to divine love and to the gift of the *loquela* divinely bestowed, with so much interior harmony in the interior *loquela* that I cannot explain it.

This Sunday before Mass I began to think of taking up the Constitutions.

Of all the Saints.

57. .l. d. Monday [May 12th].—Many tears at Mass, and tears after it. All these were like those of the preceding day, and with so much relish of the interior *loquela*. It was like remembering the heavenly *loquela* or music, which increased my devotion with tears at the thought that I felt or apprehended it miraculously.

St. Sebastian.

58. .a. l d. Tuesday [May 13th].—Tears before and after Mass, and a great abundance of them during it, and with a wonderful interior *loquela* greater than at other times.

Conception of our Lady.

59. .a. l. Wednesday [May 14th].—Tears before Mass, and many after it, the same interior *loquela* following.

Jesus.

60. Thursday [May 15th].—No tears but with some

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internal and external, of which the mystical writers speak from St. Teresa and St. John of the Cross down to Fathers de Maumigny, Poulain and Arintero. He answers with all respect to these writers, no; and reminds us that St. Ignatius had enough of his own experience and the experience of others, not to be taken by surprise by ordinary supernatural locutions, as we can see from a letter of his to Sister Rejadell (*Epist.* I, 105). Father Larrañaga does not think that it is possible to place this infused gift of the *loquela* in any of the divisions of the Reformer of Carmel. He has a long discussion on the matter, pages 648 and following.

loquela, and disturbance of whistling, but not so annoying.[14]

Holy Spirit.

61. a. l Friday [May 16th].—Tears before Mass, and many during it, with the *loquela.*

Trinity.

62. a. l Saturday [May 17th].—Tears before Mass, and many and continuous during it, with a wonderful interior *loquela.*

Day.

63. Sunday [May 18th].—No tears, but some *loquela.* No bodily strength, or any disturbances.

Litanies.[15]

64. l. Monday [May 19th].—Tears and *loquela.*

All Saints.

65. Tuesday [May 20th].—No tears or disturbance. Some *loquela.*

Lady.

66. Wednesday [May 21st].—No tears and much *loquela.*

Ascension.

67. .a. l. Thursday [May 22nd].—Many tears before Mass in my room and in the chapel. In the greater part of the Mass, no tears, but much *loquela,* but I fell into some doubt about the relish and sweetness of the *loquela* for fear it might be from the evil spirit, thus causing the ceasing of the spiritual consolation of tears. Going on a little further, I thought that I took too much delight in the tone of the *loquela,* attending to the sound, without paying so much attention to the meaning of the words and of the *loquela;* and with this many tears, thinking that I was being taught how to proceed, with the hope of always finding further instruction as time went on.[16]

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[14] He alludes to the disturbance he felt at hearing someone whistling near his room, but without the annoyance he felt on February 12th.

[15] During the triduum preceding the Ascension the Major Litanies were recited in the Church. The saint here refers to the Mass "In Litaniis Maioribus."

[16] It is to be noted that St. Ignatius' doubts have as their object not

Ascension.

68. l. Friday [May 23rd].—Tears.

Holy Spirit.

69. Saturday [May 24th].—No tears.

70. a. l. Sunday [May 25].—Before Mass many tears, in my room, and tears in the chapel, and at Mass a great abundance of them continuing with wonderful *loquelas*.

Ascension.

71. l. Monday [May 26th].—Tears at Mass and interior *loquela*.

72. a. l Tuesday [May 27th].—Tears before Mass, many during it together with an increasing interior *loquela*.

Ascension.

73. .a l d. Wednesday [May 28th].—Tears before and after Mass; during it many tears with a wonderful interior *loquela*.

Ascension.

74. .a l d. Thursday [May 29th].—Tears before, during, and after Mass.

75. Friday [May 30th].—No tears.

76. l Saturday [May 31st].—Tears.

77. l Sunday [June 1st].—Tears.

78. Monday [June 2nd].—No tears.

79. Tuesday [June 3rd].—No tears.

80. .l. Wednesday [June 4th].—Many and continued tears.

81. Thursday [June 5th].—No tears.

82. Friday [June 6th].—No tears.

83. Saturday [June 7th].—No tears.

Trinity.

84. a. l. Sunday [June 8th].—Tears in my room and in the

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the *loquela* itself, but its "relish and sweetness," the excessive delight "in the tone of the *loquela*, attending to the sound without paying so much attention to the meaning of the words and of the *loquela*." It is a disorder similar to the one already noted concerning the sweetness and the softness of his tears, and as then, so now, it seems to be teaching the method of proceeding for the future.

chapel before Mass, and many and continued during Mass.

Trinitas.
85. .l. d. Monday [June 9th].—Continued tears during Mass, and tears after it.

Trinitas.
86. .l d. Tuesday [June 10th].—The same.

Trinitas.
87. Wednesday [June 11th].—No tears.

Corpus Christi.
88. Thursday [June 12th].—No tears.

Corpus Christi.
89. Friday [June 13th].—No tears.
90. l Saturday [June 14th].—Tears.

Of the day.
91. Sunday [June 15th].—No tears.

Corpus Christi.
92. l Monday [June 16th].—Many and continued tears.

Corpus Christi.
93. .a. l. Tuesday [June 17th].—Tears before Mass in my room and in the chapel, and during Mass many and continued.

Corpus Christi.
94. l Wednesday [June 18th].—Tears.

Corpus Christi.
95. .a. Thursday [June 19th].—Tears before Mass in my room and in the chapel, but none during the Mass.

Holy Spirit.
96. Friday [June 20th].—No tears.

Trinity.
97. l Saturday [June 21st].—Tears.

Of the day.
98. l Sunday [June 22nd].—Tears.

Trinity.
99. a. l Monday [June 23rd].—Many and continued tears at Mass, and tears before it in my room and in the chapel.

Baptist.

100. a l Tuesday [June 24th].—Many tears before Mass in my room and in the chapel, and during it a great abundance of continued tears.

Baptist.

101. l. d. Wednesday [June 25th].—Many and continued tears during the Mass, and after it.

Baptist.

102. l Thursday [June 26th].—Tears.

103. .a. Friday [June 27th].—Tears before Mass, and during it scarcely any.

104. .a. Saturday [June 28th].—Tears before Mass, and during it scarcely any.

105. .a. Sunday [June 29th].—Tears before Mass, and none during it.

Trinity.

106. a. l d. Monday [June 30th].—Many tears before, during and after Mass.

Trinity.

107. a. l Tuesday [July 1st].—Many tears before and during Mass.

Visitation Our Lady.

108. a. l d. Wednesday [July 2nd].—Many tears before, during and after Mass.

Five Wounds.

109. .a. Thursday [July 3rd].—Many tears before Mass in my room and in the chapel, and none during Mass.

Trinity.

110. a. l. d. Friday [July 4th].—A great abundance of tears before Mass in my room and in the chapel, and also during the Mass, and after it.

111. l Saturday [July 5th].—Tears.

112. Sunday [July 6th].—No tears.

113. Monday [July 7th].—No tears.

114. .a. l Tuesday [July 8th].—Many tears before and during Mass.

115. Wednesday [July 9th].—No tears.

116. Thursday [July 10th].—I do not know.

117. a. l d. Friday [July 11th].—A great abundance of tears before and during Mass, and after it, endeavoring to take pleasure only in the Lord Himself.

118. .a. l Saturday [July 12th].—Great abundance of tears before and during Mass, remaining in our Lord.

119. Sunday [July 13th].—No tears.

120. .a. l Monday [July 14th].—Tears at Mass and before it.

121. l Tuesday [July 15th].—Tears.

122. Wednesday [July 16th] .—No tears.

123. Thursday [July 17th].—No tears.

124. l Friday [July 18th].—Tears.

125. a. l. Saturday [July 19th].—Before and during Mass many and continuous tears.

126. a. l. Sunday [July 20th].—Many tears before and during Mass.

127. Monday [July 21st].—Scarcely any tears.

128. .a. Tuesday [July 22nd].—Tears before Mass, but scarcely any during it.

129. a. l. d Wednesday [July 23rd].—Great abundance of tears before and during Mass, and tears after it.

130. .a. Thursday [July 24th].—Many tears before Mass, and none during it.

131. .a. Friday [July 25th].—Many tears before Mass, and none during it.

132. l. d. Saturday [July 26th].—Many tears during Mass and some after it.

133. a. l. d. Sunday [July 27th].—Many tears before, during, and after Mass.

134. a. l. Monday [July 28th].—Great abundance of tears before and during Mass.

135. a. l. d. Tuesday [July 29th].—Many tears before, during and after Mass.

136. a. Wednesday [July 30th].—Tears before Mass, and none during it.

137. a. l. d. Thursday [July 31st].—Great abundance of tears before, during and after Mass.

138. a. Friday [August 1st].—Tears before Mass, none during it.

139. a. l Saturday [August 2nd].—Many tears before and during Mass.

140. l Sunday [August 3rd].—Many tears during Mass.

141. a. l Monday [August 4th].—Tears before Mass, and during it a great abundance of them continuing, with frequent loss of speech.

142. a. l. Tuesday [August 5th].—Many tears before Mass and several times during it.

143. Wednesday [August 6th].—No tears.

144. a. l. Thursday [August 7th].—Tears before Mass and none during it.

145. .a. Friday [August 8th].—Tears before Mass, none during it.

146. l Saturday [August 9th].—Many tears during Mass.

147. Sunday [August 10th].—I do not recall.

148. a l d Monday [August 11th].—Many tears during Mass, and tears before and after it.

149. a. l Tuesday [August 12th].—Many tears during Mass, and tears before it.

150. Wednesday [August 13th].—No tears.

151. Thursday [August 14th].—No tears.

152. Friday [August 15th].—No tears.

153. l Saturday [August 16th].—Tears at Mass.

154. a. l Sunday [August 17th].—Many tears before and during Mass.

155. Monday [August 18th].—No tears.

156. l Tuesday [August 19th].—Tears at Mass.

157. a l Wednesday [August 20th].—Tears before Mass and many during it.

158. a. l. Thursday [August 21st].—Before Mass, in my room and out of it, a great abundance of tears, which were also continuous during Mass.

159. a. l. Friday [August 22nd].—Many tears before and during Mass.

160. a. Saturday [August 23rd].—Before Mass many tears, but none during it.

During this interval I was ill and did not say Mass.

166. .a. l. Friday [August 29th].—Many tears before and during Mass.

167. .a l d. Saturday [August 30th].—Many tears before, after, and during Mass.

168. .a l d. Sunday [August 31st].—The same, continuous and very abundant.

169. .a. Monday [September 1st].—Before Mass many tears, but none in it.

170. .a l. Tuesday [September 2nd].—Before Mass many tears, and a few in it.

171. .l d. Wednesday [September 3rd].—Many tears during the Mass, and some after.

172. .a l d. Thursday [September 4th].—Great abundance of tears before Mass, after it, and during it.

173. Friday [September 5th].—No tears.

174. a. l. Saturday [September 6th].—Many tears before and during Mass.

175. Sunday [September 7th].—No tears.

176. a. l Monday [September 8th].—Many tears before and during Mass.

177. l Tuesday [September 9th].—A few tears.

178. .a. l d. Wednesday [September 10th].—Many tears before, during and after Mass.

179. a. l. d. Thursday [September 11th].—Many tears before, during and after Mass.

180. .a l d. Friday [September 12th].—The same.

181. .a l. Saturday [September 13th].—Many tears before and during it.

182. .a l. Sunday [September 14th].—The same.

183. .a l. Monday [September 15th].—The same.

184. a. l. Tuesday [September 16th].—The same.

185. .l d. Wednesday [September 17th].—Many tears at Mass and after it.

186. .a l. Thursday [September 18th].—Many tears before and during Mass.

187. .a l d. Friday [September 19th].—Many tears before, during and after Mass.

188. .a l. Saturday [September 20th].—Many tears before and during Mass.

189. a Sunday [September 21st].—Many tears before Mass.

190. a. Monday [September 22nd].—Great abundance of tears before Mass.

191. .a l. Tuesday [September 23rd].—Before Mass a great abundance of tears, and tears several times during it.

192. .d. Wednesday, [September 24th].—Late tears after Mass.

193. .a. Thursday [September 25th].—Great abundance of tears before Mass.

194. a l d Friday [September 26th].—Many tears before and during Mass, and tears after it.

195. a l Saturday [September 27th].—Many tears before and during Mass.

196. a l Sunday [September 28th].—Many tears before and during Mass.

197. a l Monday [September 29th].—Many tears before and some during Mass.

198. a l Tuesday [September 30th].—Many tears before and during Mass.

1. a l Wednesday, first of October.—Many tears before and during Mass.

2. a l Thursday.—Many tears before and during Mass.

3. a l. Friday.—Many tears before and during Mass.

4. a. l. d. Saturday—Before **.o. c. y.** and in Mass great abundance of tears, and tears after it.[17]

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[17] From this day the already mentioned signs, a. l. d., are written with two three and four points above the *a*, the saint himself calling attention to this novelty: "Here begin the points, and the omission of those used heretofore." As we shall see, these points are engaged

5. a l. d. Sunday.—Before **o. c. y.** and a great superabundance of tears at Mass, with frequent loss of speech, continuous tears, with fear of losing my sight, and tears following.

6. a l Monday.—Before **o. c. y.**, with a great abundance of tears at Mass, with fear of losing my sight, and tears later.

7. a l Tuesday.—Before **o. c. y.**, and a great abundance and continuance of tears in the Mass, together with a feeling of danger concerning my eyesight.

8. a l d. Wednesday.—Before **.o.** and during Mass, and after it with great abundance and continuance of tears, through all (the day).[18]

9. a. Thursday.—An abundance of tears before Mass **o. c. y.**

10. a. l Friday.—Many tears before **.o.**, and a few during Mass.

11. .a l d. Saturday.—Tears before **.o.**, during Mass, and many afterwards.

12. a l. d. t. Sunday.—Tears before **.c. y.**, many during Mass, and many later.

13. l Monday.—Many tears at Mass.

14. a Tuesday.—Many tears (Before) **.c. y.**

15. l Wednesday.—Up to the middle of Mass warmth and

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with the new signs, o. c. y. which the saint introduces into the text this very day. We shall omit the dots the Saint used above the a. They can be found in the *Monumenta* (Mon. Ign. ser. III, tom. I. pp. 149-158).

The signs o. c. y. are found right within the text. What do they mean? They refer to the three times of prayer before Mass, 1) *accustomed prayer, customary prayer,* or *first prayer;* 2) the *preparatory prayer for Mass,* which has nothing to do with the preparatory prayer of the meditations, and which was made after the saint had dressed, and was *still in his room;* 3) the third was made inside the chapel or the church, while the altar was being prepared or the saint vesting for Mass. Hence

o signifies the first customary prayer, usually made in bed before rising.

c signifies the prayer made in the room (chamber)

y signifies the prayer made in the church or chapel.

St. Ignatius usually spelled the Spanish word for Church, *iglesia,* with a "y", i.e., *yglesia.*

[18] "En todo," seems to indicate that the great abundance of continuous tears accompanied the saint throughout the day. Cf. his letter to Borgia, *Epist.* II, 234.

a desire for tears;[19] afterwards, as a consequence to the thought and light that God was protecting me[20] in those desires, I began to weep and continued to do so through the Mass.

16. a l d Thursday.—Tears before **.y.**, and in it, and later in abundance.

17. .a l d. Friday.—Tears before **.c.**, and in it, and many afterwards.

18. a. l. Saturday.—Tears before **c.** and a few at Mass.

19. a l. d Sunday.—Before **c. y.** and many at Mass.

20. a l d Monday.—Tears before **c. y.** at Mass, and a great abundance of them after it.

21. a l d Tuesday.—Tears [before] **c. y.**, a great abundance and continuance of them in Mass, and some after, with fear for my eyes. I asked for contentment when tears did not come, without contrary thoughts, etc.

22. a l d Wednesday.—[Before] **o. c. y.**, and a great abundance and continuance of them at Mass, and some afterwards.

23. a l d Thursday.—Tears before **.o. c. y**, and a great abundance and continuance at Mass, and tears afterwards.

24. .a l. Friday.—Before **o.**, and many at Mass.

25. a l Saturday.—Tears before **.o. c. y.**, and a few at Mass.

26. a l d Sunday.—Tears before **.o. c y.**, and many at Mass.

27. a l Monday.—Tears before **.c. y.**, and many at Mass.

28. .a l d Tuesday.—Tears before **.y.**, and many at Mass, and afterwards.

29. .a l d. Wednesday.—Tears before **.o. c. y.**, many continuous at Mass and after it.

30. a l Thursday.—Tears before **o c y.**, a great abundance and continuance of them at Mass.

31. .a. l. d. Friday.—Tears before **.o. c. y.**, and a great

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[19] He thus practiced the teaching which four years later he set forth for St. Francis Borgia. See *Epist.* II, 235-36.

[20] The saint's thought in these lines seems to be the following: "And after thinking and seeing clearly that God with His divine spirit was in those desires and longings of Ignatius concerning the infused gift of tears, taking care that he be not misled, there were fresh tears which continued through the Mass."

abundance and continuance of them at Mass, and afterward.

1. a l Saturday, First of November.—Tears **.o. c. y.**, and a great superabundance and continuance of them at Mass.

2. a l Sunday.—Tears before **.o. c. y.**, and a great abundance and continuance of them at Mass.

3. a. l. d. Monday.—Tears before **.o. c. y.**, and a great abundance and continuance of them at Mass, and afterwards.

4. a l Tuesday.—Tears before **.o. c.**, and many at Mass.

5. a l Wednesday.—Tears before **.c. y.**, and at Mass.

6. a l d Thursday.—Tears before **.o.**, at Mass, and many after.

7. a l Friday.—Tears before **.o. y**, and many and continuous tears at Mass.

8. a l d. Saturday.—Tears before **.o. c y.**, at Mass many and continued, and some afterwards.

9. a l Sunday.—Tears before **.c. y.**, and many at Mass.

10. a l d Monday.—Tears before **.o. c. y.**, and a great abundance at Mass and after.

11. a l Tuesday.—Tears [before] **o c y.**, and a great abundance and continuance of them at Mass.

12. a l Wednesday.—Tears [before] **.c. y.**, and some at Mass.

13. a Thursday.—Tears before **o. c**

14. a l d. Friday.—Tears before **.o. c.**, and many at Mass, and after it.

15. a. l. d. Saturday.—Tears before **.c. y.**, and a great abundance and continuance of them at Mass, and after it.

16. a l d Sunday.—Tears before **o. c. y.**, and a great abundance and continuance of them at Mass, and after it.

17. a. l. Monday.—Tears before **.o. y.**, and at Mass a great abundance and continuance of them.

18. .a. Tuesday.—Tears before **.o.**

19. a. l. Wednesday.—Tears before **o.**, and many at Mass.

20. a l d Thursday.—Tears before **.c.**, and many in and after Mass.

21. a l Friday.—Tears before **.o. c y.**, and at Mass, with loss of speech.

22. a l d Saturday.—Tears before **.o. c y.**, many at Mass and after it.

23. a l d Sunday.—Tears before **.o. c. y.**, and a superabundance of them at Mass, with frequent loss of speech, and tears after Mass.

24. a l Monday.—Tears before **.o. c. y.**, and many at Mass.

25. l d. Tuesday.—Many tears at Mass, and after some.

[26. Wednesday].—I did not say.[21]

27. a l d Thursday.—Tears before **.c. y.**, many at Mass, and some after it.

28. a l d Friday.—Tears before **.o. c. y.**, and an abundance of them at Mass and afterward.

29. a l d Saturday.—Tears before **.o. c. y.**, and a great abundance of them at Mass and also afterward.

30. a l d. Sunday.—Tears before **.o. c.**, at Mass, and late afterward.

1. a l d Monday, first of December.—Tears before **.o. c. y**, and many during Mass, and late afterward.

2. a l d Tuesday.—Tears before **.o. y.**, and a great abundance of them at Mass and also afterward.

3. a Wednesday.—Tears before **.o.**

4. a l d Thursday.—Tears before **.o. y**, and some at Mass, and afterward.

5. a l d Friday.—Tears before **.o. y**, some at Mass, and after it.

6. a l d Saturday.—Tears before **.o. c. y**, at Mass, and many late afterward.

7. a l Sunday.—Tears before **.c.**, and many at Mass.

8. a l d. Monday.—[Before] **o. c.**, at Mass a great abundance, and afterward.

9. a l d Tuesday.—[Before] **.c. y**, many at Mass, afterward.

10. a l Wednesday.—Tears [before] **.o. c. y.**, a great abundance at Mass.

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[21] That is, Mass. Over and above his continual illness, these very divine communications, as Father Nadal notes, had something to do with his omitting Mass. (*Mon. Ign.*, ser. IV, tom. I, 472).

11. a l d Thursday.—Tears [before] **.o. c. y.**, a great abundance at Mass and late afterwards.

12. a l d Friday.—Tears [before] **.o. c. y.**, a great abundance at Mass, afterward.

13. a l d Saturday.—Tears [before] **.o. c. y.**, a great abundance at Mass, afterward.

14. a l d Sunday.—Tears [before] **.o. c. y.**, a great abundance at Mass, afterward.

15. a l Monday.—Tears [before] **c y.**, many at Mass.

16. a l Tuesday.—Tears [before] **.c y**, and at Mass.

17. a l Wednesday.—Tears [before] **o c y**, and at Mass.

18. a l d Thursday.—Tears [before] **.c y.**, many at Mass, later.

19. a l Friday.—Tears [before] **.c.**, a great abundance at Mass.

20. a l d Saturday.—Tears [before] **c. y.**, a great abundance at Mass, afterward.

21. a l d Sunday.—Tears [before] **c y.**, many at Mass, afterwards.

[22. a Monday].—[Before] **c.**
[23. a Tuesday].—[Before] **c**
24. a [Wednesday].—[Before] **c**

} I did not say Mass.[22]

25. a ll. d Thursday.—[Before] **.c. y.**, tears at Mass; **c. y.**, many at Mass; and some in the third, and afterwards tears in my room.

26. a Friday.—Tears [before] **.c. y.**

27. a l d Saturday.—Tears [before] **.o. c. y**, a great abundance and continuance at Mass, and afterward.

28. a l d Sunday.—Tears [before] **c y.** Many at Mass, and afterwards.

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[22] The omission of Mass in these days was at the advice of the doctors. They insisted on his rising later than the community. On rising he recited the *Ave Marias* in commutation of the Office, and that finished, he went to a chapel adjoining his room to hear Mass. After Mass he remained in prayer for two hours. Father da Camara, who was minister at the time, said that he often found him there with his face all alight, "something clearly heavenly and very extraordinary" (*Memorial de Camara,* 179, p. 637).

29. a l d Monday.—Tears [before] **.o. c. y.**, a great abundance and continuance at Mass, afterward.

30. a l d Tuesday.—Tears [before] **.o. c. y.**, a great abundance and continuance at Mass, afterward.

31. a l d Wednesday.—Tears [before] **.o. c. y.**, a great abundance and continuance at Mass, afterward.

1. a l First of January [1545] Thursday.—Tears (before) **.o. c.**, and tears at Mass.

In this interval I did not say Mass, and except for one day, there were tears every day.[23]

11. a l d Sunday.—Tears before **o c y.**, a great abundance at Mass, and later.

12. a l d Monday.—Tears before **o c y**, a great abundance at Mass, and later.

I did not say Mass.[24]

20. a l Tuesday.—Tears before **o. c y.**, and a great abundance at Mass.

21. a l Wednesday.—Tears before **.c y.**, and tears at Mass.

22. a l d Thursday.—Tears before **c y.**, and a great abundance and continuance at Mass, and afterward.

23. l Friday.—A great abundance at Mass.

24. a l d Saturday.—Tears before **o c y**, a great abundance at Mass, afterward.

25. a l Sunday.—Tears before **.c y.**, a great abundance at Mass.

I did not say Mass in this interval.[25]

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[23] This interruption of nine days, and that of seven which follows it, are the longest interruptions in Mass recorded in the *Journal.*

[24] It was during this illness, according to Ribadeneira, that St. Ignatius ventured to say that it would take him about a quarter of an hour to resign himself to the destruction of what he held most dear on earth, the Society.

[25] Father da Camara throws some further light on this picture of the infirmity of St. Ignatius, with regard to his feeling for sacred music: "Something which helped him very much towards prayer was the music and singing of sacred things, such as Vespers, Mass, and other services, and this to such an extent that he himself admitted to me that if he happened to enter a church where these services were being performed,

1. a l d First of February, Sunday.—Tears before **o c y**, a great abundance and continuance at Mass, afterward.

2. a l d Monday.—Tears before **o c y**, a great abundance and continuance at Mass, afterward.

3. a l d Tuesday.—Tears before **.o.**, a great abundance at Mass, afterward.

4. a l d Wednesday.—Tears before **o c y**, a great abundance at Mass, afterward.

5. a l d Thursday.—Tears before **.o c y**, a great abundance and continuance at Mass, afterward.

6. a l d Friday.—Tears before **.o c y**, many at Mass, afterward.

7. a l d Saturday.—Tears before **o c y**, a great abundance at Mass, afterward.

8. a l d Sunday.—Tears before **c y**, many at Mass, afterwards.

9. a l d Monday.—Tears before **y.**, many at Mass, afterward.

10. a l d Tuesday.—Tears before **o c**, many at Mass, afterward.

11. a l d Wednesday.—Tears before **.o c y**, a great abundance at Mass, afterwards.

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he was at once to all appearances wholly enraptured. This was not only a benefit to his soul, but also for his physical health. And so, when it was at low ebb, or he was afflicted with great weariness, there was no better way of getting rid of it, or nothing that gave him greater relief than to hear one of the brethren sing some piece of devout music. And what surprised me not a little was that notwithstanding their knowledge of this, those who attended him never called any of the students of the German College, where there were many good singers, to offer him this relief. The most I saw in this particular all the time that I was in Rome was that they called Father Frusius of the German College, when Father was down with nausea, to play the clavichord, without any singing, for even this was a help to him. There was also a very simple and virtuous coadjutor brother who sang many pious stanzas in the same tone and voice in which the blind intone them, and with such life-likeness that one would think he had been a beggar all his life. But this happened so rarely that in the almost two and a half years that I was in Rome, it was not done more than five or six times" (*Memorial*, 177-78, pp. 636-37).

12. a l d Thursday.—Tears before **o c y**, a great abundance at Mass, late afterward.

13. a d Friday.—Tears before **o c y**, late afterwards.

14. a l Saturday.—Tears [before] **.c y.**, many at Mass.

15. a l d Sunday.—Tears [before] **c y**, at Mass, afterward.

16. a l d Monday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

17. a l d Tuesday.—Tears [before] **c y**, a great abundance and continuance at Mass, afterward.

18. a l d Wednesday of Lent.[26]—Tears [before] **.o c. y**, a great abundance and continuance at Mass, afterward.

19. a l d Thursday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

20. a l d Friday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

21. a l d Saturday.—Tears [before] **o c y**, a great abundance at Mass, afterward.

22. a l d Sunday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

23. a l d Monday.—Tears [before] **o c y**, at Mass, afterward.

24. a l d Tuesday.—Tears [before] **o c y**, many at Mass, afterward.

25. a l d Wednesday.—Tears [before] **o c y**, at Mass, afterward.

26. a l d Thursday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

27. a l d Friday.—Tears [before] **o c y**, a great abundance and continuance at Mass, afterward.

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[26] That is, Ash Wednesday, which that year, 1545, fell on February 18th.

Election of St. Ignatius with Regard to Poverty

The disadvantages in having no revenue are the advantages in having a partial or adequate revenue.[1]

1. It seems that the Society will be better maintained if it has a partial or adequate revenue.

2. If the members have revenues they will avoid annoying or disedifying others, seeing that for the most part they will have to be clerics who do the begging.

3. Having a revenue they will avoid temptations to an ill-ordered solicitude in seeking support.

4. The Society will be able to give itself with greater order and peace of mind to offices and prayers at the appointed times.

5. The time that would be spent in soliciting could be given to preaching, hearing confessions and other pious works.

6. It seems that the church in this way will be kept cleaner and better adorned, thus moving to devotion, and offering the possibility of rebuilding.

7. The members of the Society will thus be able to give themselves to study and by this means be of greater spiritual help to the neighbor, and care for their own health.

8. After two of the Society considered the matter, all the others approved of it.[2]

The disadvantages in having a revenue are the advantages in not having any, namely:

1. With a revenue the members would not be so diligent in helping the neighbor, nor so ready to go on journeys and endure adversity. Moreover, they could not so well persuade

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[1] This document, written in 1544 by Ignatius, is found in MHSI, Const. I, 78-83.

[2] St. Ignatius and John Codure began their work on the *Constitutions*, March 10, 1541, as Codure describes their work in MHSI, *Ign. Const.* I, 33-35.

the neighbor to true poverty and self-abnegation in all things, as is seen among the advantages of having no revenue, which follow:

Advantages and reasons for having no revenue.

1. The Society will have greater spiritual strength and greater devotion by a closer resemblance to the Son of the Virgin, our Creator and Lord, Who lived in such great poverty and hardship.

2. By not looking for a definite income, all worldly greed will the more readily be put to flight.

3. Because it seems that the Society is thus united with greater love to the Church, if there is uniformity among the members in having nothing and if they look to the poverty of Christ in the Blessed Sacrament.

4. It will be easier to hope for everything from God our Lord if we thus withdraw from everything belonging to the world.

5. There will be greater help in humbling ourselves, and a greater union with Him Who humbled Himself more than all.

6. The Society will live in greater disregard of all worldly consolation.

7. It will live continually in greater hope of God's help and with greater care in His service.

8. There will be in general greater edification, seeing that we seek nothing belonging to the world.

9. We can speak with greater liberty of spirit and greater effectiveness on all spiritual subjects to the greater profit of souls.

10. There will be greater help and encouragement to help souls when alms are received daily.

11. He will better persuade others to embrace true poverty who observes that which Christ our Lord recommended, when He said, "If anyone has left father," etc.[3]

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[3] "And everyone who has left house, or brothers, or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matthew 19:29, Mark 10:29)

12. It seems that we shall be more active in helping the neighbor and readier to go on journeys and endure hardships.

13. Poverty, without any income, is more perfect than poverty with a partial or adequate income.

14. In choosing this for Himself, Jesus, Lord of us all, taught it to His apostles and beloved disciples when He sent them to preach.

15. It was this that all ten [4] of us unanimously chose when we took the same Jesus Christ our Creator and Lord as our leader, to go to preach and exhort under His standard, which is our vocation.

16. According to this understanding of poverty the Bull was issued at our petition, and after waiting a year for it to be expedited, while we persevered in the same understanding, it was confirmed by His Holiness.[5]

17. It is an attribute of God our Lord to be unchangeable, and a quality of the enemy to be inconstant and changeable.

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[4] That is, the first ten Fathers, when they were deliberating on founding the Society in 1539.

[5] Neither the first companions nor St. Ignatius himself held that it would be contrary to the Bull of Paul III, dated September 27, 1540, for the sacristy to hold revenues. See *Const.* I, 35, nota 3.

Copies of this article in book form may be obtained

for $1.50 a copy from the Woodstock College Press.

Bibliography to Aid Vocations

Charles A. Gallagher, S.J.
Edmund G. Ryan, S.J.

Introduction

The old adage *Nil volitum nisi praecognitum* still has force. Modern advertising with its emphasis on even unconscious motivation and knowledge plays too important a part in our daily life to allow us to abandon the time-honored scholastic axiom. Few Jesuits, however, ever apply that psychological principle to the subject of Jesuit vocation. Too often a student whom his Jesuit teachers styled a fine prospect takes his place in the lay world with a Jesuit diploma in his hands. Perhaps had this young man thumbed a book on the Jesuit vocation, a biography of a saint or great man of the Society or a volume of Jesuit history, he might now be part of the long black line.

Jesuit priests and scholars and all teachers and directors of Catholic youth expend many days and evenings in their work. Caught up in the world of action, few have chance to peruse books. Yet few would desire to recommend a book to an individual without some knowledge of its contents. We hope this list will allow a teacher to present a book to a young man with the comment, "This is for you." In order to form the judgments that we here pass on, we have consulted reviews in *America, Best Sellers, The Catholic World, Downside Review, Jesuit Missions, Messenger of the Sacred Heart, The Month, New Review, Queen's Work, Thought, Woodstock Letters,* and a dozen other magazines.

What we offer is, then, a select bibliography of books and pamphlets on the Society of Jesus. The vast subject matter is narrowed to three general categories. The books and pamphlets herein contained treat only of: Jesuit Saints, Blessed and great men; Jesuit history; the Jesuit vocation.

Since we offer a select bibliography, only books that appeal to the youth of today have been included. Likewise our

purpose—to provide a bibliography useful for vocation propaganda—forced us to reject other volumes. The winnowing-out process removed over two hundred books and pamphlets from our compilation.

In the summary review we made of each book and pamphlet we conformed to the prevailing tendency in Catholic criticism of praising the effort. The best books, therefore, receive an "excellent" rating; other recommendations were scaled accordingly. We used the values assigned by original reviewers unless through teaching experience, we had just reason to override their evaluation.

Two points were beyond our control. First, to our knowledge, no list exists which catalogues each volume still in print. By making 1920 as a limit, we tried to heighten the chance that the book might still be available either on the shelves of booksellers or, at least, of libraries. Secondly, we attempted to include every worthwhile book and pamphlet written within our three categories. Through examination and re-examination we feel that we have approached that goal. Still, it is too presumptuous to think that every book is mentioned.

May this work help promote vocations to the Society.

* * *

A

Allan, Charles W., *Jesuits At The Court Of Peking.* Kelly and Walsh, Shanghai, 1935: 300 pp.

Treats the Jesuits at Peking; among them are Ricci, de Ursis, Buglio, Schall, Rho, Verbiest, Kogler and Gaubil. Free from scientific documentation; reads easily.

Third and fourth year high and up.

Ambruzzi, S.J., Aloysius, *Saints and Blessed of the Society of Jesus.* Good Shepherd Press, Bangalore, 1939: 160 pp.

Short lives of Ours; not too readable.

High school and college.

Ambruzzi, S.J., Aloysius, *In Nomine Jesu: Saints and Blessed of the Society of Jesus.* St. Aloysius College, Mangalore, 1934: 72 pp.

Short lives of Ours; not too readable.

High school and college.

Anderson, Floyd, *The Bishop's Boy.* Bruce, 1957: 151 pp. Catholic Treasury Books.

Adventure story of a young Catholic boy who becomes a courier for Bishop Carroll. Easy reading.

Grades fifth to eighth.

Anonymous, *Brother Francis Garate of the Society of Jesus 1857-1929. A Modern Alfonsus.* Jesuit Missions Press, 1942: 58 pp.

Short life of a saintly brother of this century.

High school and college.

Anonymous, *Merry In God.* Longmans, 1940: 362 pp.

Written by an intimate of Father William Doyle as a supplement to O'Rahilly's book and especially for younger readers. Much of the matter is from Father Doyle's diary, notes and letters.

More mature fourth year high school and up.

Anonymous, *World Missions of the American Jesuits.* Jesuit Missions Press: 32 pp.

A quick round-the-world look at the mission fields staffed by American Jesuits. Good photos.

High school and college.

Astrain, S.J., Antonio, *A Short Life of St. Ignatius Loyola.* Trans. by Robert Hull, S.J. Burns, Oates, 1928: 116 pp.

Contains a surprisingly rich and full account of life and character of Ignatius.

Third and fourth year high school and up.

Attwater, Donald, *Martyrs: From St. Stephen To John Tung.* Sheed and Ward, 1957: 236 pp.

Includes North American Martyrs, Pro, Ogilvie, Wright, de Britto and the Japanese martyrs. Very well done; scholarly and readable.

High school and college.

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Saints of the New World: North American Martyrs, Peter Claver are included. Simply written and neatly compressed sketches.

High school and college.

B

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The book has sections on Jesuits in Lower California from 1717-1772.

Fourth year high school and up.

Bannon, S.J., John F., *The Mission Frontier in Sonora, 1620-1687.* U. S. Catholic Historical Society, 1955: 160 pp.
Scientific history, well done.
The college student interested in history.

Barrett, S.J., Alfred J., *Short Life in the Saddle.* Queen's Work, 1930: 31 pp.
Readable and interesting life of St. Stanislaus.
High school and college.

Barrett, S.J., Alfred J., *White Plume of Aloysius.* Queen's Work, 1930: 30 pp.
Readable and interesting.
High school and college.

Becker, S.J., Kurt, *I Met A Traveller.* Farrar, 1958.
The story of the internment in Communist China of Father Thomas Phillips, S.J. Interesting and readable account of a modern missionary's ordeal.
High school and college.

Benson, Robert Hugh, *By What Authority?* Kenedy, 1957: 372 pp.
This is a modernized version of the 1909 novel. Shows the hardships endured on the English mission during Elizabeth's reign. Easy reading.
High school and college.

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Historical novel of Elizabethan England and the persecution; well edited by the translator and editor of the *Autobiography of a Hunted Priest,* Father Caraman.
Third and fourth year high school and up.

Benson, Robert Hugh, *Oddsfish!* Kenedy, 1957: 371 pp.
This is a modernized version of the 1924 novel. Setting is the England of Charles II and the Oates plot; there is excellent delineation of Jesuit martyrs and their ideals. Very readable.
High school and college.

Bernard, S.J., Edgar J., *Saint John Berchmans: Patron Of Altar Boys.* Revista Catolica Press, El Paso, 1940: 68 pp.
Simple recounting of the life of the Jesuit boy saint. Well written.
Grades sixth to ninth.

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More scientifically inclined college students.

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High school and college.

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College.

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A summary account from 1566 when the first Jesuits, sent by Borgia, arrived. It became a regular mission a century later; reopened in 1835 after restoration of the Society. Scholarly history.
The college student interested in history.

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The college student interested in history.

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Bolton, Herbert E., *The Padre on Horseback, a Sketch of Eusebio Francisco Kino, S.J., Apostle to the Pimas.* The Sonora Press, San Francisco, 1932: 90 pp.
Very scholarly. Based on the introduction to his edition of Kino's *Favores Celestiales* published in 1919.
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Mexico and the Far West. First rate biography of an important Jesuit; very readable.
Third and fourth year high school and up.

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Swift moving, graphic sketch of a Flemish Jesuit missionary whose mass conversions in India startled the Christian world.
High school and college.

Boxer, Charles R., *The Christian Century in Japan, 1549-1650.* University of California, 1951: 535 pp.
Shows work of the Society and the Franciscans.
More mature third and fourth year high school and up.

Boyton, S.J., Neil, *Giant of God.* Jesuit Mission Press, 1930: 38 pp.
Interesting story of Brebeuf—good style.
Grades fifth through tenth.

Boyton, S.J., Neil, *In Xavier Lands.* Benziger, 1930: 175 pp.
Short stories on the missions—readable.
Grades fifth through tenth.

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Story of martyrdom of Jogues told for young readers by son of Huron chief who was youngest of this fictionalized band captured with Jogues. Excellent.
Grades fifth through tenth.

Boyton, S.J., Neil, *Mississippi's Blackrobe.* Benziger, 1927: 192 pp.
A story of Marquette, full of adventure, heroism and details of Indian life. Easy reading.
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More mature college student.

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More mature third and fourth year high school and up.

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More mature third and fourth year high school and up.

Brodrick, S.J., James, *St. Francis Xavier.* Pellegrini, 1952: 548 pp. Image Book, 1957.
Xavier's letters serve as the basis for this life of the saint; very readable. The critical aspect of this book might surprise some students.
More mature college students.

Brodrick, S.J., James, *St. Ignatius Loyola, The Pilgrim Years (1491-1538).* Farrar, 1956: 372 pp.
Excellent treatment of the working of grace in Ignatius; covers his life through his youth and days at Paris and Rome up to the approval of the new Order.
More mature third and fourth year high school and up.

Brodrick, S.J., James, *St. Peter Canisius, 1521-1597.* Sheed and Ward, 1935: 589 pp.

Definitive biography of the saint who for years was the leader of the Counter-Reformation; good style.

The more mature fourth year high school and up.

Brown, Evelyn M., *Kateri Tekakwitha, Mohawk Maid.* Farrar, 1958: 192 pp.

This saintly Indian girl lives under the spiritual direction of the Jesuits who labored on the Mission of the Martyrs in New York and Canada.

Grades sixth to tenth.

Buehrle, Marie C., *Kateri Of The Mohawks.* Bruce, 1954: 192 pp.

Sympathetic and understanding portrait of this saintly girl. Shows her baptism by Father de Lamberville, S.J. on Easter 1676 and her flight to the village on the St. Lawrence. Well done.

High school and college.

Burke, S.J., Thomas J. M., *Beyond All Horizons.* Doubleday, 1957: 288 pp.

Historical essays on Jesuit mission activity. Major emphasis is on the personalities concerned with these missionary activities. Well done.

More mature third and fourth year high school and up.

Burke-Gaffney, S.J., Michael W., *Kepler and the Jesuits.* Bruce, 1944: 138 pp.

Deals with the dispute in which Kepler, Galileo and St. Robert Bellarmine were involved.

The more scientifically inclined college student.

Burns, S.J., George, *Gibbets and Gallows, The Story of Edmund Arrowsmith, S.J.* Burns, Oates, 1944: 86 pp.

A sturdy, unsentimental piece.

Third and fourth year high school and college.

Burton, Doris, *Daring To Live.* Regnery, 1955: 176 pp.

This collection of great Catholics includes Fr. Pro. Interesting and attractive.

Grades eighth to twelfth.

Burton, Doris, *Heroic Missionary Adventures.* Sands, London, 1952: 128 pp.

Thrilling adventures of Jogues, Claver and others. Easy reading.

Grades sixth to tenth.

Burton, Doris, *Saints And Heroes For Boys.* Sands, London, 1950: 118 pp.

Includes Xavier; interesting, well written, attractive.

Grades sixth to tenth.

Burton, Katherine, *In No Strange Land: Some American Catholic Converts.* Longmans, 1942: 254 pp.

Includes the story of Father Francis Farmer, S.J. who became a convert while a Protestant missionary in China—joined the Society in China and became pastor of the Jesuit Church in Shanghai. Easy reading.

High school and college.

C

Caraman, S.J., Philip, *Henry Morse, S.J., Priest of the Plague.* Farrar, 1957: 201 pp.

Morse lived 1595-1645 as a Jesuit missionary in England. Shows his heroic work during the plague of 1636 and his arrest and execution at Tyburn during the Cromwellian era.

High school and college.

Caraman, S.J., Philip (Editor), *Saints and Ourselves.* Kenedy, 1956: 149 pp.

Ten canonized saints, including Claver, plus two Jesuit martyrs (John Ogilvie and David Lewis) are portrayed clearly and sympathetically by such authors as Dawson, Cronin, etc. Some rather obscure saints are included. Well done.

More mature third and fourth year high school and up.

Cary-Elwes, Dom Columba, *China and the Cross.* Kenedy, 1957: 324 pp.

Good section on the Jesuit attempt to Christianize China; makes up one-quarter of the book and is the best.

Third and fourth year high school and college.

Casanovas, J., *Life of St. Alonso Rodriguez.* Trans. by M. O'Leary. Herder, 1932: 188 pp.

Short life of the saint. Rather heavy.

College students.

Cassilly, S.J., Francis B., *What Shall I Be?* America Press, 1944: 70 pp.

Complete treatment of the subject of what a vocation is—rather stiff and heavy.

More mature third and fourth year high school and up.

Caughey, John W., *California.* Prentice-Hall, 1940: 680 pp.

This is a history of California; sections on the Church and the work of the Society in colonizing days and today. Very secularistic viewpoint.

College students interested in history.

Charitas, Sister Mary, *The Man Who Built the Secret Door.* Bruce, 1945: 130 pp.

Twelve sketches of saints from various walks of life; Ignatius is included as "The Marathon Winner With The Broken Leg". Piety is mixed with humor; interesting and inspiring.

Grades seventh to tenth.

Chicago Province, *The Jesuit Vocation.* Chicago Province, 1952: 16 pp.

Graphic introduction to the Jesuit priestly vocation; short on text, excellent on photos and illustrations. Well done.

High school and college.

Clark, S.J., Francis X., *The Philippine Missions.* America Press, 1945: 48 pp.

A study of the apostolate in the Islands from Philip II to Pius XII. Well done.

High school and college.

Coatsworth, Elizabeth J., *Sword of the Wilderness.* Macmillan, 1936: 160 pp.

Franciscans, Ursulines, Indians and Jesuits are part of this inspiring and romantic tale.

Grades sixth to ninth.

Cody, S.J., Alexander, *Richard A. Gleeson, S.J.* University of San Francisco Press, 1950: 215 pp.

Life of an eminently priestly Jesuit who spent sixty-seven years in the California Province as rector of Santa Clara, provincial, one of the initiators of the lay retreat movement, etc. Simply told.

High school and college.

Collins, S.J., John H., *Most Reverend William A. Rice, S.J., 1891-1946.* Jesuit Mission Association, Boston, 1948: 18 pp.

The story of Bishop Rice, S.J. and his work in the missions.

High school and college.

Collins, Thomas, *Martyr In Scotland.* Macmillan, 1955: 268 pp.

Life of John Ogilvie. His torture of being kept awake for eight days and nights is twentieth century. The writing is rather heavy but it is a good biography.

More mature third and fourth year high school and up.

Concannon, H., *White Horseman.* Herder, 1930: 125 pp.

North American Martyrs; book presenting a challenge.

Grades sixth to tenth.

Conroy, S.J., Joseph P., *Arnold Damen, S.J., A Chapter in the Making of Chicago.* Benziger, 1930: 329 pp.

Excellent life of the zealous, beloved and saintly pastor of Holy Family parish in Chicago.

High school and college.

Corcoran, C., *Blackrobe.* Bruce, 1937: 377 pp.

Father Marquette steps from the pages of this book as a splendid figure whose warm personality charmed Indian and white alike; adventure story.

High school and college.

Corley, S.J., Francis and Willmes, S.J., Robert, *Wings of Eagles.* Bruce, 1941: 206 pp.

Thirty-three separate accounts of lives of Jesuit saints and blessed in Church calendar; short, well-written and inspiring in many of the accounts.

High school and college.

Correia-Afonso, S.J., John, *Even Unto The Indies. Ignatius of Loyola and the Indian Missions.* Messenger of the Sacred Heart, Bombay, 1956: 101 pp.

Scholarly, well done.

College students.

Correia-Afonso, S.J., John, *Jesuit Letters and Indian History.* St. Xavier College, Bombay, 1955: 193 pp.

Necessary for mission history of India; good propaganda. Source book.

More mature college students.

Crehan, S.J., Joseph, *Father Thurston.* Sheed and Ward, 1952: 235 pp.

The controversies are heavy but the book is worthwhile for the more serious and mature.

More mature college students.

Croft, Aloysius, *Twenty-One Saints.* Bruce, 1937: 151 pp.

Aloysius and Ignatius are included. Presented in a manly way; originally given to C.Y.O. groups.

High school and college.

Cronin, Vincent, *Wise Man From The West.* Dutton, 1955: 300 pp. Image Book.

Life of Ricci. Vivid story, fine scholarship, clear and strong literary style; very well done.

More mature third and fourth year high school and up.

D

Daley, S.J., John M., *Georgetown University: Origin And Early Years.* Georgetown University Press, 1957: 324 pp.

Covers the years 1791-1841. A very competent and scholarly treatment. Excellent.
College students.

Daly, S.J., James J., *Jesuit In Focus.* Bruce, 1940: 212 pp.
A study giving an excellent account of what a Jesuit is and wishes to be. Excellent.
High school and college.

Daly, S.J., James J., *St. John Berchmans.* Kenedy, 1921: 191 pp.
The life is unusually appealing; written with charm and grace.
High school and college.

Davis, S.J., William L., *A History of St. Ignatius' Mission, an Outpost of Catholic Culture on the Montana Frontier.* Gonzaga University Press, Spokane, 1954: 147 pp.
Story of an old Jesuit mission by a college professor. Good style.
College students.

Delanglez, S.J., Jean, *French Jesuits in Lower Louisiana.* Catholic University Press, 1935: 547 pp.
Scholarly work; translation of many original documents.
Mature third and fourth year high school and up.

Delanglez, S.J., Jean, *Frontenac and the Jesuits.* Loyola University Press, 1939: 296 pp.
Shows work of the Society in the creation of New France; the work of the missions receives good treatment.
Mature third and fourth year high school and up.

Delanglez, S.J., Jean, *Some La Salle Journeys,* Institute of Jesuit History, Chicago, 1938: 103 pp.
The purpose of this work is to interpret Jesuit activities in the Great Lakes region and in the Mississippi Valley. Scholarly and well done.
Historically-minded college students.

Delany, S.J., Francis X., *A History of the Catholic Church in Jamaica, B.W.I.* Jesuit Missions Press, 1930: 292 pp.
The author has first-hand knowledge of the mission and has treated the subject very well.
High school and college.

Delehaye, S.J., Hippolyte, *St. John Berchmans.* Trans. by Henry Semple. Benziger, 1921: 190 pp.
Father Delehaye has the erudition and humility of a genuine scholar combined with a literary touch.
More mature fourth year high school and up.

Dempsey, Martin, Editor, *The Priest Among The Soldiers.* Burns, Oates, 1947: 211 pp.

Chaplains of the British Army during World War II. Four of eighteen essays are by Jesuits. Very readable. Very well done.

High school and college.

Derleth, August W., *Father Marquette and the Great Rivers.* Farrar, 1955: 188 pp.

This Vision Book is detailed and workmanlike; does not stir the imagination too much. Style is simple and attractive.

Grades sixth to ninth.

Derleth, August W., *St. Ignatius and the Company of Jesus.* Farrar, 1956: 184 pp.

Well integrated, objective marshalling of the main facts about the Jesuit founder. Simple and attractive style.

Grades sixth to ninth.

Desideri, S.J., Ippolito, *An Account of Tibet: The Travels of Desideri, 1712-1729.* Trans. and edited by Filippo de Filippi. Routledge and Sons, Ltd., London, 1937: 475 pp.

Thrilling reading of the journey of a Jesuit missionary of the eighteenth century.

Third and fourth year high school and up.

Devine, E. J., *Jesuit Martyrs.* Canadian Messenger, 1925: 254 pp.

In a popular and interesting fashion tells the story of the North American Martyrs.

High school and college.

Devlin, Christopher, *The Life of Robert Southwell, Poet and Martyr.* Farrar, 1956: 367 pp.

Regarded as definitive biography in England; very readable; shows vocation crisis, Jesuit training, letter to Queen Elizabeth defending priestly celibacy and has some of his poetry.

More mature fourth year high school and up.

De Wohl, Louis, *The Golden Thread.* Lippincott, 1952: 254 pp.

Romantic, adventure story that has St. Ignatius Loyola involved in its plot.

High school and college.

De Wohl, Louis, *Set All On Fire.* Lippincott, 1953: 280 pp.

Interestingly written; quotes many of Xavier's letters; will sharpen the appetite of young men for future spiritual reading.

High school and college.

Diamond, S.J., Joseph, *God's Ground Crew.* Queen's Work, 1953: 32 pp.
Brothers' vocations.
High school and college.

Diamond, S.J., Joseph, *Please Don't Call Me Lord.* Queen's Work, 1949: 32 pp.
For vocations; written by a Scholastic.
High school and college.

Dissard, S.J., J., *Father Francis Tarin, S.J.* Trans. by Katherine Henvey. Sheed and Ward, 1928: 134 pp.
Famous Jesuit who worked as a preacher of missions throughout Spain and died in 1910. Good style.
High school and college.

Donlon, Hugh, *Story of Auriesville "Land of Crosses."* Harrigan Press, Worcester, 1932: 176 pp.
Gives the story of the Indians who controlled the Mohawk valley; of the Jesuits they martyred; of Tekakwitha and the establishment of the shrine. More pious than interesting.
High school and college.

Donnelly, D., *A Gallant Conquistador.* Brown, Dublin, 1932: 208 pp.
Life of Rudolph Acquaviva, the first Jesuit martyr. Very well done.
High school and college.

Donnelly, D., *A Prisoner in Japan.* Sheed and Ward, 1928: 181 pp.
Life of Charles Spinola; gripping story.
High school and college.

Donnelly, William P., *Up From The Mines: Father Miguel Pro.* St. Anthony Guild, 1941: 67 pp.
Brief and inspiring tribute to an heroic leader; based on a Spanish work.
High school and college.

Dragon, S.J., Antonio, *Miguel Augustin Pro of the Society of Jesus, Martyr of Christ the King.* Trans. and edited by Lawrence Drummond. Messenger Press, Montreal, 1930: 219 pp.
The author was a fellow student of Father Pro in theology. The style is vivid. It also contains an apologia of the Church in Mexico.
High school and college.

Drolet, S.J., Francis P., *The Queen's Warrior: St. John Berchmans.* Queen's Work, 1951: 40 pp.
High school and college.

Dudon, S.J., Paul, *Ignatius of Loyola.* Trans. by William J. Young, S.J. Bruce, 1949: 484 pp.

Standard life of Ignatius; gives spirit of the Institute; excellent translation, alive and moving.

More mature fourth year high school and up.

Du Jarric, S.J., Pierre, *Akbar and the Jesuit Missions.* Trans. with notes by C. H. Payne. Harper, 1926: 288 pp.

A sixteenth century account of Jesuit missionary efforts in India chiefly at the court of Akbar.

High school and college.

Dunigan, David, *A History of Boston College.* Bruce, 1947: 362 pp.

Academic history. Much on career of Father McElroy.

College students.

Dunne, S.J., Peter Masten, *Andres Perez de Ribas, Pioneer Blackrobe of the West Coast, Administrator and Historian.* United States Catholic Historical Society, 1951: 175 pp.

Life of a Jesuit missionary in Mexico; college president, provincial of the Jesuits and world famous for his history, published in 1645. Readable and interesting.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Black Robes in Lower California.* University of California Press, 1952: 540 pp.

Scholarly and entertaining; skillful representation of Jesuits in various works and missions among the Indians of Lower California.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Early Jesuit Missions in Tarahumara.* University of California Press, 1948: 276 pp.

Written as excellent history and the result of personal travel through the area.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Pioneer Black Robes on the West Coast.* University of California Press, 1940: 286 pp.

Gives clear picture of Jesuits in Lower California and in Mexico; the author makes excellent use of geography as a background. Very well written.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Pioneer Jesuits in Northern Mexico.* University of California Press, 1944: 227 pp.

Gives clear view of time sequence; shows relation to Franciscan work; explains a revolution that threatened Spanish control of New Spain.

The more historically-minded fourth year high school and up.

E

Ernest, Brother (John D. Ryan), *Young Prince Gonzaga.* Josephite Press, Watertown, Wisc., 1945: 36 pp.

Colorful life of the saint up to his entrance into the Society.

Grades seventh to tenth.

Ernest, Brother (John D. Ryan), *The Boy Who Saw the World.* Dujarie Press, Notre Dame, 1941: 121 pp.

Story of Xavier; both young and old will enjoy the directness and brevity of the author's story.

Grades seventh to tenth.

Espinosa, José M., *Crusaders of the Rio Grande.* Institute of Jesuit History, Chicago, 1942: 410 pp.

Spanish effort to civilize and Christianize New Mexico. Story of Diego de Vargas. Well done.

Third and fourth year high school and up.

F

Farnum, Mabel, *A Carrack Sailed Away.* Propagation of the Faith, 1938: 393 pp.

A fictionalized account of the missionary career of Francis Xavier. Easy reading.

High school and college.

Farnum, Mabel, *Sacred Scimitar.* Bruce, 1946: 168 pp.

The story of the seventeenth century Jesuit, St. John de Britto; tells of his unbelievable hardships; exciting and inspiring; easy reading.

High school and college.

Farnum, Mabel, *Street of the Half-Moon.* Bruce, 1940: 242 pp.

Accurate and thrilling; solidly historical, though colorful and dramatic life of Claver.

High school and college.

Farnum, Mabel, *The Wool Merchant of Segovia.* Bruce, 1945: 202 pp.

Life of St. Alphonsus Rodriguez. Easy reading.

High school and college.

Feeney, Leonard, *Survival Till Seventeen.* Sheed and Ward, 1941: 141 pp.

Excellent story of home life, interests and temperament that led to a vocation. Good chapters on the decision to be a Jesuit, the preparation for entrance, the arrival and first few days at St. Andrew. Interesting and most readable.

High school and college.

Feeney, S.J., Thomas, *Letters From Likiep.* Jesuit Mission Associates, 1952: 259 pp.

Caroline and Marshall missions; interesting and unusual customs and language are explained in a simple and conversational style by Bishop Feeney. Well done.

High school and college.

Feeney, S.J., Thomas J., *Padre of the Press, Recollections of John J. Monahan, S.J.* Jesuit Missions Press, 1931: 161 pp.

Father Monahan was successively: Irish immigrant, grocer's clerk, college student, dentist, Jesuit priest and missionary in the Philippine Islands. Heavy.

High school and college.

Ferroli, S.J., Dominicus, *The Jesuits in Malabar.* King and Co., National Press, Bangalore, 1951: 622 pp.

Traces the history of the Society in Malabar from 1600-1818. Scholarly.

More historically-minded college students.

Ferroli, S.J., Dominicus, *The Jesuits in Mysore.* Xavier Press, Kozhikode, Bangalore, India, 1955: 238 pp.

History from 1648-1800. Heavy.

The historically-minded in college.

Fichter, S.J., Joseph, *James Laynez, Jesuit.* Herder, 1944: 299 pp.

Second general of the Society. Shows him as energetic, learned leader; shows Jesuits at Trent and planning and executing Counter-Reformation. Well balanced treatment.

More mature third and fourth year high school and up.

Fichter, S.J., Joseph, *Man of Spain, Francis Suarez.* Macmillan, 1940: 349 pp.

Combines accuracy and completeness with readability; good idea of work of the Society in studies; the subject, Suarez, may not appeal to youth.

The more mature third and fourth year high school and up.

Fink, Leo G., *Old Jesuit Trails in Penn's Forest.* Paulist Press, 1933-35: 270 pp.

Relates with biographical sketches part of the story of the early Jesuit missionaries in Pennsylvania.

College students.

Finn, S.J., Francis J., *Father Finn, S.J.* Benziger, 1929: 236 pp.

Inspiring story of a great Jesuit; ideal for hints on writing and

guidance; mentions other Jesuits who are writers; introduction by Father Lord.

High school and college.

Fitzpatrick, Benedict, *Donjon of Demons.* Holt, 1930: 306 pp.

A hero's tale based on *Jesuit Relations;* tells the story of Brebeuf; some events are fictionalized.

High school and college.

Foley, S.J., Albert, *God's Men Of Color.* Farrar, 1955: 322 pp.

The story of colored Catholic priests in the United States, including Father Patrick Healey, S.J., who was President of Georgetown. Easy reading.

High school and college.

Foley, S.J., Albert S., *Modern Galahad.* Bruce, 1937: 241 pp.

Very readable and inspiring account of St. John Berchmans; shows him to have been very manly.

High school and college.

Foley, S.J., Albert S., *St. Regis, A Social Crusader.* Bruce, 1941: 268 pp.

Colorful story of seventeenth century Jesuit priest who spent life defending oppressed workers by combating the evils of the time. Timely parallels with the twentieth century could be drawn; popular though difficult style in places.

High school and college.

Ford, S.J., Desmond, *Pathfinders Of Christ.* Burns, Oates, 1948: 111 pp.

Collection of ten saints for the adolescent; includes Ignatius and Jogues. Very well done.

Grades seventh to tenth.

Forrest, M. D., *Life of Father Pro.* Radio Replies Press, St. Paul, 1945: 118 pp.

Well written; used personal contact with Father Pro's brothers and sisters as well as the documents.

Grades sixth to tenth.

Fox, William S. and Jury, Wilfrid, *Saint Ignace Canadian Altar of Martyrdom.* McClelland and Stewart, Toronto, 1949: 158 pp.

Part I by Fox is a history of the mission; it is compressed. Part II by Jury relates the excavations to uncover the site. Scholarly.

College.

Frossard, André, *The Salt of the Earth.* Trans. by Majorie Villiers. Kenedy, 1956: 160 pp.

Renews personality of the principal religious orders in a collection

of delightful essays; wrong on way Jesuit general is elected and some other details; humorous and worthwhile.

High school and college.

Fulop-Miller, René, *The Power And Secret Of The Jesuits.* Trans. by Frank Flint and Dorothy Tait. Viking, New York, 1930, 523 pp.

This non-Catholic author tries to treat the Society objectively and show its ideals. We recommend its absorbing, dramatic, journalistic presentation of the Society's history and ideals.

Mature fourth year high school and college students.

G

Gardiner, S.J., Harold, *Edmund Campion, Hero of God's Underground.* Farrar, 1957: 189 pp.

Reads well, moves rapidly.

Grades fifth to tenth.

Garraghan, S.J., Gilbert, *Chapters In Frontier History.* Bruce, 1934: 188 pp.

Many Jesuits and their stories in the development of the United States. Well done.

Historically-minded college student.

Garraghan, S.J., Gilbert, *The Jesuits of the Middle United States.* America Press, 1938: 3 vols. 660 pp., 669 pp., 666 pp.

Excellent treatment of Jesuit work; scholarly.

The more historically-minded in fourth year high school and up.

Gavin, S.J., Michael, *Memoirs of Father Peter Gallway, S.J.* Burns, Oates, 1913: 263 pp.

Biography of one of the best known Jesuits of his time; he was stationed at Farm St., London, for the last twenty-six years.

High school and college.

Gense, S.J., James H., *Feast Days in the Jesuit Calendar.* St. Xavier College, Bombay, 1954: 414 pp.

It is a gold mine of information on all our men who have been raised to the altars. Well done.

High school and college.

Gense, S.J., James H., *St. John Berchmans as Seen by his Contemporaries.* St. Xavier College, Bombay, 1949: 152 pp.

Based on seventeenth century contemporary evidence of his Jesuit brothers. Good.

High school and college.

Gense, S.J., James H., *Spiritual Odyssey of St. Stanislaus Kostka.* St. Xavier College, Bombay, 1951: 268 pp.

Penetrating biography; physical career is frame and portrait is spiritual; well written.

High school and college.

Gerard, S.J., John, *Autobiography of a Hunted Priest.* Trans. by Philip Caraman, S.J. Pellegrini, 1952: 287 pp. Image Book, 1956.

This is the same book that was published in England under the title, *Autobiography of an Elizabethan Jesuit.* Excellent story of a Jesuit in England from 1588-1606; highly recommended.

Third and fourth year high school and up.

Gerard, S.J., John, *The Flight of the Falcon.* Trans. by Philip Caraman, S.J.; edited for young readers by Frances M. McGuire. Longmans, 1955: 188 pp.

Thrilling story of Gerard's escapes from Elizabeth's police; easy and enjoyable reading.

Grades sixth to tenth.

Germing, S.J., Matthew, *Shall I Be A Jesuit?* Queen's Work, 1948: 24 pp.

Shows the meaning of the religious life, vows, the special work of the Society and method of election. Good on both vocations, priest and brother.

High school and college.

Gleeson, Richard A., *Dominic Giacobbi, A Noble Corsican.* America Press, 1938: 285 pp.

The biography of a saintly Jesuit written by one who knew him intimately; presents the attractive personality of one in love with Christ, souls and with his vocation. Heavy in spots.

High school and college.

Goodier, S.J., Alban, *Jesuits.* Macmillan, 1930: 84 pp.

Describes the sixteenth century and Ignatius' relation to it; excellent treatment of the spirit and ideals of the Society; spirituality and works. Excellent.

Third and fourth year high school and up.

Goodier, S.J., Alban, *Saints For Sinners.* Sheed and Ward, 1934: 223 pp.

Insight into the lives of nine saints who had to fight sin and discouragement; Xavier and La Colombière are included.

The more mature college students.

Guerreiro, S.J., F., *Jahangir And The Jesuits.* Trans. by C. H. Payne. Robert M. McBride, New York, 1930: 287 pp.

Jahangir was a sixteenth century Mongul emperor; Brother Goes, S.J.

journeyed from Goa to China in search of the Kingdom of Prester John.
College students.

Guitton, Georges, *Perfect Friend, The Life of Blessed Claude de La Colombière.* Trans. by William J. Young, S.J. Herder, 1956: 440 pp.
Best biography of Blessed Claude. Good translation.
More mature fourth year high school and up.

H

Haggerman, Gerard, *Hero of the Gallows.* Dujarie Press, Notre Dame, 1953; 87 pp.
Story of Bl. Edmund Campion; well done, easy to read.
Grades seventh to tenth.

Haggerty, S.J., Edward, *Guerilla Padre in Mindanao.* Longmans, 1946: 257 pp.
Adventure story of Jesuit priest during World War II in the Philippine Islands. Easy reading.
High school and college.

Hamilton, S.J., Raphael, *The Story of Marquette University.* Marquette University Press, 1953: 434 pp.
A thoroughly documented history. Scholarly.
College students.

Hanly, Daniel A., *Bl. Joseph Pignatelli.* Benziger, 1938: 269 pp.
Biography of the second founder of the Society. Heavy in spots.
Third and fourth year high school and up.

Harney, S.J., Martin P., *Early Portuguese Missions and St. Francis Xaxier in the Orient.* American Press, 1945: 40 pp.
Good study of the missions. Study outline by Gerald Treacy.
High school and college.

Harney, S.J., Martin P., *The Jesuits in History.* America Press, 1941: 513 pp.
Good informative history of the Society though only three chapters on the restored Society. Very worthwhile.
The more historical-minded third and fourth year high school and up.

Harvey, R., *St. Ignatius.* Bruce, 1936: 273 pp.
A non-Catholic gives an accurate, full-length portrait of Ignatius in the Science and Culture Series.
More mature third and fourth year high school and up.

Heagney, Anne, *The Marylanders.* Bruce, 1957: 156 pp. Catholic Treasury Books.

Adventure tale for boys of that period of Maryland history when the Catholics were persecuted. Easy reading.

Grades fifth to eighth.

Hibbert, Eloise T., *Jesuit Adventure in China During the Reign of K'ang Hsi.* Dutton, 1941: 298 pp.

Fascinating but uncritical account of the emperor who is the main figure in the book; much on the Society. Inaccurate as history but as easy to read as a novel.

High school and college.

Holland, S.J., Robert E., *Song of Tekakwitha.* Fordham University Press, 1942: 176 pp.

This is a narrative poem. Readable and should have wide appeal.

High school and college.

Hollis, Christopher, *St. Ignatius.* Sheed and Ward, 1931: 287 pp.

The interior mystical life of Ignatius is put in the background by the author's decision to paint the leader of men and the remaker of chaotic Europe.

More mature fourth year high school and up.

Homan, Helen W., *Knights of Christ.* Prentice-Hall, 1957: 486 pp.

Description of the founders and individual spirit of orders. Ignatius and the Society are included.

High school and college.

Hopkins, J. G. E., *Peter DeSmet.* Kenedy, 1957: 192 pp.

Well done life of the great explorer-missionary.

Grades seventh to tenth.

Hubbard, S.J., Bernard R., *Cradle Of Storms.* Dodd, 1935: 285 pp.

Book contains science popularly explained; enlivened by personal experiences and adventures in Alaska and the Aleutians. Easy reading.

High school and college.

Hubbard, S.J., Bernard R., *Mush, You Malemutes.* America Press, 1932: 179 pp.

Scientific and apostolic account of life in Alaska by the Glacier Priest. Two hundred photos.

High school and college.

Hunt, Regina, *Bright Banners.* Bruce, 1956: 132 pp. Catholic Treasury Book.

Young page becomes converted to Catholicism after observing the actions and talking to Bl. Claude de la Colombière at the King's court; the page's uncle was imprisoned in the Oates plot. Readable novel.

Grades sixth to tenth.

Hurley, S.J., Thomas, *Father Michael Browne.* Clonmore and Reynolds, Dublin, 1949: 242 pp.

Rather inadequate because of the lack of material on the subject; it is the life of a holy, Irish Jesuit, master of novices, confessor and retreat-giver.

High school and college.

I

Ignatius Loyola, *St. Ignatius' Own Story as Told to Luis González de Cámara; With a Sampling of His Letters.* Trans. by William J. Young, S.J. Regnery, 1956: 138 pp.

Demanding but worthwhile for the more advanced students.

College students.

Ives, J. Moss, *The Ark and the Dove.* Longmans, 1936: 435 pp.

The early story of Maryland as a Catholic colony and the distinctive contribution towards religious liberty is popularized in this readable book.

Third and fourth year high school and up.

Iyengar, Srinwasa, *Gerard Manley Hopkins. The Man and the Poet.* Oxford University Press, 1948: 194 pp.

Very comprehensive, sympathetic and enthusiastic.

College students.

J

Jacobsen, S.J., Jerome V., *Educational Foundations of the Jesuits in Sixteenth Century New Spain.* University of California Press, 1938: 292 pp.

Book begins with what a Jesuit is by intellectual and spiritual training—shows Jesuit education as influencing Mexico from 1572-1600. Readable. Excellent.

High school and college.

Janelle, Pierre, *Robert Southwell, the Writer.* Sheed and Ward, 1934: 336 pp.

Combines the biographical details with a literary study of the prose and verse of this Jesuit martyr. More interested in Southwell's influence on English literature than his life.

College students.

Jenkins, Burris, *Father Meany And The Fighting Sixty-Ninth.* Fell Press, New York, 1944: 61 pp.

Story of Jesuit chaplain and his men as they took the island of Makin during World War II; courage under fire.

High school and college.

Judge, S.S., Charles S., *American Missionary, William H. Judge, S.J.* Maryknoll, 1912: 306 pp.

The author writes an interesting account of his Jesuit brother who labored in Alaska from 1890-1899. Easy reading.

High school and college.

Jury, Wilfrid and Jury, Elsie MacLeod, *Sainte Marie Among The Hurons.* Oxford University Press, 1954: 128 pp.

Archeological but has sections on the Jesuits; the missions; Jesuits in Canada.

College students.

K

Kane, William T., *For Greater Things.* Herder, 1929: 99 pp.

A graphic account of St. Stanislaus' life. Well done.

High school and college.

Kane, S.J., William T., *Memoir of William Stanton, S.J.* Herder, 1927: 262 pp.

Biography of a Jesuit missionary from Missouri whose short life (1870-1910) was spent after his ordination mainly in Manila and among the natives of Honduras. Well done.

High school and college.

Kendall, Katherine, *Father Steuart.* Burns, Oates, 1950: 270 pp.

A study of the life and teaching of a Jesuit priest; written with discrimination and sureness of judgement. Well done.

More mature fourth year high school and up.

Kennedy, John H., *Jesuit and Savage in New France.* Yale University Press, 1950: 206 pp.

This study of the Catholic missionary effort among the Indians during the Colonial period won the American Catholic Historical prize for 1950. Scholarly.

College students.

Kenny, S.J., Michael, *Catholic Culture In Alabama: Centenary Story Of Spring Hill College (1830-1930).* America Press, 1931: 400 pp.

Gives historical background to foundation of college; its presentation to and expansion by the Jesuits. Interesting in itself and excellent for history of Church in the South.

College.

Kenny, S.J., Michael, *The Martyrs Of Virginia 1571.* Society of the Propagation of the Faith of the Diocese of Virginia, 1936: 14 pp.

Tells the story of the eight Jesuit martyrs of Virginia. Easy reading.

High school and college.

Kenny, S.J., Michael, *Romance Of The Floridas.* Bruce, 1934: 395 pp.

History of the Church in Florida in the sixteenth century; part I treats of the discovery and exploration (1512-1565); part II treats the life and activities of Pedro Menendez de Aviles, S.J. Good.

High school and college.

Kent, MM., Mark L. and Sister M. Just, *The Glory of Christ.* Bruce, 1955; 285 pp.

Stories of two hundred missionaries of past two thousand years; many unknown but filled with zeal for souls; told in simple, direct and readable narrative.

Grades sixth to tenth.

Kenton, Edna (Editor), *Black Gowns and Red Skins: Adventures and Travels of the Early Jesuit Missionaries in North America, 1610-1791.* Longmans, 1956: 527 pp.

Originally *Jesuit Relations and Allied Documents, 1610-1791,* Brentano, 1926. Puts the *Jesuit Relations* into modern idiom. Very readable.

Third and fourth year high school and up.

Kenton, Edna (Editor), *Indians Of North America.* Harcourt, 1927: 2 vols., 597 pp. and 579 pp.

Volume I gives Paul Le Jeune's relations of 1632-1649; Volume II contains Marquette's and Du Poisson's voyages on the Mississippi. As inspiring today as they were three hundred years ago when they were the talk of Europe.

Third and fourth year high school and up.

Kenton, Edna (Editor), *Jesuits. Letters From Missions (North America).* Vanguard (N.Y.), 1954: 527 pp.

Jesuit Relations and allied documents. The Jesuits speak for themselves. Very well done.

Third and fourth year high school and up.

Kenton, Edna (Editor), *With Hearts Courageous.* Harcourt, 1933; 313 pp.

An abridged edition for young readers of her two vol. work *Indians of North America.* Based on the Jesuit Relations. Very well done.

Grades sixth to tenth.

Kerns, S.J., Joseph, *Portrait of A Champion.* Newman, 1957: 273 pp.

Easy to read life of Stanislaus, not saccharine but alive. Excellent.

Grades seventh to twelfth.

Kidd, Kenneth E., *The Excavation of Ste. Marie.* Toronto University Press, 1949: 191 pp.

Archeological primarily but includes sections on Jesuits, missions, Jesuits in Canada.

College students.

Kino, S.J., Eusebio F., *Historical Memoir Of Primeria Alta.* Trans., edited and annotated by Herbert E. Bolton. University of California Press, 1948: 2 vols. 379 pp. and 329 pp.

Scholarly work bringing to life Kino and his times. Very well done.

College students.

Kino, S.J., Eusebio F., *Kino Reports to Headquarters.* Trans. by E. Burrus, S.J. Institutum Historicum, Rome, 1954: 135 pp.

Gives a fine addition to our historical knowledge of Kino. Prints original Spanish with the English translation.

The more historically-inclined in college.

Kjelgaard, James, *The Explorations of Père Marquette.* Random House, 1951: 181 pp.

Inspiring and adventurous account of Marquette's missionary and exploratory endeavors; good style; illustrations are excellent.

Grammar school.

Koch, A., *A Nobleman of Italy, St. Aloysius Gonzaga.* Herder, 1929: 166 pp.

A fairly good biography of the saint. Heavy.

High school and college.

L

LaFarge, S.J., John, *An American Amen.* Farrar, 1958.

Reflections of the well known Jesuit as an American, a priest and a leading intellectual. Inspiring reading.

Mature third and fourth year high school and up.

LaFarge, S.J., John, *Jesuits in Modern Times.* American Press, 1928: 146 pp.

Readers obtain a good idea of the Jesuit vocation, the meaning of the vows, the Jesuit apostolates of the foreign missions, retreats, the press and their great zeal for Catholic education.

High school and college.

LaFarge, S.J., John, *The Manner Is Ordinary.* Harcourt, 1954: 408 pp. Image Books, 1957.

Home life as son of great American artist; years at Harvard and Innsbruck; entrance into the Society as a priest; work on the Maryland missions; twenty-five years on *America* and his social work.

More mature third and fourth year high school and up.

LaFarge, S.J., John, with photos by Margaret Bourke-White, *A Report on American Jesuits.* Farrar, 1956: 237 pp.

Explains the spirit of the Society and its essential works; the photos are artistic masterpieces. Excellent.

High school and college.

Lane, Jane (Elaine Kidner Dakers), *Thunder on St. Paul's Day.* Newman, 1954: 256 pp.

A novel on the Titus Oates plot; Jesuits play an important and sympathetic part in the story; a good historical novel.

High school and college.

Lanning, John T., *Spanish Missions of Georgia.* University of North Carolina Press, 1935: 312 pp.

A non-Catholic account of the Spanish missions in Georgia during the one hundred and fifty years before the arrival of the English and of the attempts of the Jesuits and Franciscans to civilize and Christianize the Indians.

College students.

Laures, S.J., John, *The Catholic Church in Japan.* Charles E. Tuttle Co., Tokyo, 1954: 252 pp.

Father Laures is a professor at the Catholic University of Tokyo. He treats the history of the Church in Japan from Xavier to the present. Treats of the Society in the sixteenth and seventeenth centuries.

College.

Laveille, E., *Life of Father De Smet, S.J.* Trans. by Marian Lindsay. Kenedy, 1915: 400 pp.

Well documented life of the famed Jesuit explorer, linguist, writer and missionary. Reads like a novel.

High school and college.

Leary, John P., *Better A Day.* Macmillan, 1951: 341 pp.

Fifteen stories of Jesuit brothers from Elizabethan England to modern-day Alaska. These extraordinary men prove that not all Jesuit brothers lead prosaic lives. Good adventure stories. Excellent.

High school and college.

Leary, John P., *I Lift My Lamp.* Newman, 1955: 383 pp.

Sixteen biographies of Jesuits who contributed to American History. Among others are: Jogues, Andrew White, Marquette, Tierney, James Shannon, Stack, De Smet, Bapst and Hausmann. Excellent.

High school and college.

Leturia, S.J., Pedro, *Iñigo de Loyola.* Trans. by A. J. Owen, S.J. Le Moyne Press, 1949: 207 pp.

The professor of Church History at the Gregorian analyzes Ignatius' conversion. The Saint's life up to his conversion is done thoroughly; the last chapter compares the chronology of Luther and Ignatius.

College.

Lewis, S.J., Clifford M. and Loomie, S.J., Alfred J., *The*

Spanish Jesuits in Virginia 1570-1572. University of North Carolina Press, 1953: 294 pp.

Scholarly presentation of the Jesuit mission in Virginia that was wiped out by Indian treachery.

Fourth year high school and college.

Lockwood, Frank C., *Story of the Spanish Missions of the Southwest.* Santa Ana, California, 1935: 78 pp.

Complete history of the thirty-two missions originally founded by Father Kino in Sonora and Arizona as well as an account of the Franciscan missions. Scholarly.

The more historically-minded in college.

Lockwood, Frank C., *With Padre Kino on the Trial.* University of Arizona Press, 1934: 142 pp.

An account by a non-Catholic of the life and labors of the noted Italian Jesuit missionary in Mexico and our own Southwest. Scholarly.

The more historically-minded in college.

Lomask, Milton, *John Carroll, Bishop and Patriot.* Farrar, 1956: 200 pp.

More fiction than fact; long sections on early Jesuit education and his training in the Society. The story is adventurous.

Grades fifth to eighth.

Lomask, Milton, *St. Isaac and the Indians.* Farrar, 1956: 187 pp.

A reduced and simplified story of Jogues among the Hurons and Mohawks.

Grades fifth to eighth.

Lord, S.J., Daniel A., *Meet My Greatest Teacher: Claude J. Perrin, S.J.* Queen's Work, 1946: 60 pp.

Story of the Scholastic who taught Father Lord how to write.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *My Mother.* Queen's Work, 1934: 308 pp.

The story of Father Lord's own mother and her influence on his life; excellent.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *Played By Ear.* Loyola University Press, 1956: 398 pp.

Excellent autobiography of a saintly Jesuit who devoted his life to teenagers. This was written as he was dying of cancer; inspiring writing.

High school and college.

Lord, S.J., Daniel A., *The Call Of Christ.* Queen's Work, 1927: 48 pp.

A simple, straightforward discussion of religious vocations, lay and clerical, for men.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *The Jesuit With The Magic Hands.* Queen's Work, 1948: 61 pp.

Biography of Father Louis Egan, one of Father Lord's best friends, did many illustrations for *Queen's Work.*

Grades seventh to twelfth.

Lord, S.J., Daniel A., *These Jesuit Brothers of Mine.* Queen's Work, 1953: 30 pp.

On the Brother's vocation in the Society.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *These Terrible Jesuits.* Queen's Work, 1928: 47 pp.

Slow start but picks up speed and interest. Vocation pamphlet tells of his first twenty years as a member of the Society.

Grades ninth to twelfth.

Lord, S.J., Daniel A., *What Is A Jesuit?* Queen's Work, 1940: 48 pp.

Very good vocation material.

Grades seventh to twelfth.

Luce, Claire Boothe (Editor), *Saints For Now.* Sheed and Ward, 1952: 312 pp.

Twenty biographies of the saints. Includes Ignatius by John Farrow and Xavier by Kate O'Brien; the biographies are well done, particularly Xavier's.

Third and fourth year high school and up.

Lunn, Alfred, *A Saint In The Slave Trade.* Sheed and Ward, 1935: 256 pp.

A sympathetic and artistic account of Peter Claver. There are chapters on the meaning of happiness, pain, humanism, pity and sanctity. Philosophical.

Mature students in fourth year high school and up.

M

Maclagan, Sir Edward, *Jesuits and the Great Mogul.* Burns, Oates, 1932: 433 pp.

A scholarly and sympathetic history of the Jesuit mission in Western India from 1580 when the first Jesuit reached Akbar's court to the death of the last missionary in 1802.

Fourth year high school and up.

Madaras, S.J., Edward, *Al Baghdadi: Tales Told By The*

Tigris. Jesuit Missions Press, 1940: 400 pp.

Shows both the tension in the Middle East and the battle for souls; comical in many spots. Excellent.

High school and college.

Marcuse, Ludwig, *Soldier Of The Church, The Life of Ignatius Loyola.* Trans. and edited by C. Lazare. Simon and Schuster, 1939: 352 pp.

Jewish author psychoanalyzes Ignatius and his influence on the Jesuits; very harmful and unsympathetic book.

Not recommended.

Margaret, Helene, *Father De Smet.* Farrar, 1940: 371 pp.

Excellent story of the great Apostle of the Indians of the American Midwest; very pleasant reading.

High school and college.

Martindale, S.J., Cyril C., *African Angelus.* Sheed, 1933: 436 pp.

Episodes and impressions of his trip to the Jesuit missions in Rhodesia. His usual excellent work.

Mature students in fourth year high school and up.

Martindale, S.J., Cyril C., *Bernard Vaughan, S.J.* Longmans, 1923: 244 pp.

Shows Father Vaughan as a priest who used all his ingenuity in the service of God for saving souls.

Mature students in fourth year high school and up.

Martindale, S.J., Cyril C., *In God's Army: Captains Of Christ.* Benziger, 1917: 192 pp.

Borgia, Regis and Claver come alive under this experienced pen.

More mature fourth year high school and up.

Martindale, S.J., Cyril C., *In God's Army: Christ's Cadets.* Benziger, 1914: 144 pp.

A study of the salient features in the ascetic growth of the Society's three boy saints.

Mature fourth year high school and up.

Martindale, S.J., Cyril C., *In God's Army: Commanders-in-Chief.* Benziger, 1915: 192 pp.

Usual charm of the author is turned to Ignatius and Xavier with the same pleasing result.

Mature fourth year high school and up.

Martindale, S.J., Cyril C., *Portuguese Pilgrimage.* Sheed and Ward, 1949: 165 pp.

Not just a travelogue but includes stories of Jesuits in Portugal; rambling, witty and worthwhile.

Mature fourth year high school and up.

Martindale, S.J., Cyril C., *Richard Philip Garrold, S.J.* Longmans, 1921: 116 pp.

Biography of an English Jesuit convert and World War I chaplain; writer of children's books and trained historian. Martindale knew him well. Easy reading.

Mature fourth year high school and up.

Martindale, S.J., Cyril C., *Vocation of St. Aloysius.* Herder, 1927: 301 pp. Reprinted by Sheed and Ward, 1945.

The exemplar for modern essays on the saints; tries to analyze Aloysius' motivation. Excellent.

College.

Martindale, S.J., C. C., *What Are Saints?* Sheed and Ward, 1933: 157 pp.

Radio talks to give the meaning of saints in different lives. Xavier and Claver are included.

Selected students in fourth year high school and up.

Marygrove College, *A Spiritual Conquest: Paraguay Reductions 1610-1767.* Detroit, 1942: 73 pp.

Symposium of twenty-eight essays on the Jesuit ideal of the state and how it was realized in Paraguay.

College.

Maryland Jesuit, *Laborers With Christ.* Maryland Province Seminary Bureau, 1954: 32 pp.

Readable and graphic introduction to the Brothers' vocation in the Society. Excellent.

High school and college.

Maryland Jesuit, *Training With Christ.* Maryland Province Seminary Bureau, 1954: 32 pp.

Covers the course of a Scholastic's formation with many pictures and enough text to instruct but not to bore. Graphic instruction. Excellent.

High school and college.

Maxwell, J. R. N., *Happy Ascetic, Adolph Petit, S.J.* Benziger, 1936: 212 pp.

Father Petit spent most of his life in the Belgian Jesuit Tertianship at Tronchiennes. The cause of his beatification was introduced in 1931.

Mature third and fourth year high school students and up.

Maynard, Theodore, *Great Catholics In American History.* Doubleday, 1956: 291 pp.

Human drama of Church in America; twenty-one vivid, biographical sketches of the nation's leading Catholics. Includes Marquette, Jogues, Carroll and De Smet.

High school and college.

Maynard, Theodore, *Odyssey Of St. Francis Xaxier.* Newman, 1950: 364 pp.

Well written, up-to-date biography of Xavier; the human as well as the sainted Xavier appears.

High school and college.

Maynard, Theodore, *Pillars Of The Church.* Longmans, 1945: 308 pp.

Xavier is one of twelve; accurate and correct with provocative historical comment.

High school and college.

Maynard, Theodore, *St. Ignatius and the Jesuits.* Kenedy, 1956: 213 pp.

Good review of the Society and its works; shows Ignatius' ability to fight adversity. Easy reading.

High school and college.

McDowell, Franklin, *The Champlain Road.* Bruce, 1941: 421 pp.

Historical novel of New France; includes vivid and detailed accounts of Jesuit martyrs. It won Governor General's literary award for best Canadian novel of the year.

High school and college.

McGloin, S.J., J. B., *Eloquent Indian, Life Of James Bouchard, S.J.* Stamford University Press, 1949: 380 pp.

Story of Delaware Indian who became a Jesuit missionary to the white population of the Far West in the latter part of the nineteenth century. Scholarly but readable.

Third and fourth year high school and up.

McGloin, S.J., J., *How To Tell A Vocation.* Queen's Work, 1956: 32 pp.

Very good; setting is atmosphere of regular high school social life of boys.

Grades tenth to twelfth.

McGloin, S.J., J., *I'll Die Laughing.* Bruce, 1955: 178 pp.

Whole program of studies in the Society is reviewed year by year; there are serious and light spots. Excellent.

High school and college.

McGrath, Fergal, *Father John Sullivan.* Longmans, 1941: 285 pp.

Irish Jesuit, convert son of Lord Chancellor of Ireland, died in 1933; excellent with the sick. Readable.

High school and college.

McGratty, S.J., Arthur R., *I'd Gladly Go Back.* Newman, 1952: 205 pp.

Irresistible story of boyhood in a fine family. Undercurrent of seriousness shows what the true Catholic family should be.

High school and college.

McGratty, S.J., Arthur R., *The Fire Of Francis Xavier.* Bruce, 1952; 300 pp.

Popular biography; lively narration with frequent flashes of insight make Xavier better known and admired.

High school and college.

McHugh, S.J., L. Charles, *St. Ignatius Loyola.* America Press, 1956: 16 pp.

Captures the spirit of the saint and the Society; rhetorical but readable.

High school and college.

McSweeney, Joseph, *Irish Jesuits among the Mild Batonga.* Irish Messenger, Dublin, 1954: 24 pp.

A good example of the Society in the missions.

High school and college.

McSweeney, Joseph, *Irish Jesuits in Northern Rhodesia.* Irish Messenger, Dublin, 1954: 24 pp.

Good account of a mission; good vocational material.

High school and college.

Meadows, Denis, *Elizabethan Quintet.* Longmans, 1956: 304 pp.

Contains chapter on "Robert Parsons, The Seditious Jesuit". One chapter of the book might cause trouble for some adolescents; the chapter on Parsons is very well done.

More mature third and fourth year and up.

Meadows, Denis, *Obedient Men.* Appelton, 1954: 308 pp.

Describes his ten years in the Society; he then left. Seems to miss the spark of the Society and desires to debunk the Jesuits.

Not a book useful in vocation promotion.

Meadows, Denis, *A Popular History Of The Jesuits.* Macmillan, 1958: 160 pp.

Very general history. Good on spirit of Society, our martyrs, Jesuits as preachers, teachers and confessors and on the Suppression. Only one paragraph on American Jesuits; detailed on England.

High school and college.

Meadows, Denis, *Tudor Underground.* Devin-Adair, 1950: 365 pp.

Novel that includes Campion, Parsons and other Jesuits on the English mission; Jesuits are the underground who try to win England back to the Faith.

High school and college.

Melville, Annabelle, *John Carroll Of Baltimore.* Scribner, 1957: 338 pp.

Fascinating view of the early years of American Catholicism. The story of the Jesuit who became the first American bishop is well told.

More mature in third and fourth year high school and up.

Missouri Province, *Jesuit Life.* 1944: 34 pp.

Review of Jesuit spirit, vocation, different stages in the course, history and the works and missions of the American Jesuits. Emphasis is on Jesuit priest; three pages on the brothers. Good.

High school and college.

Monaghan, S.J., Forbes, *Under The Red Sun.* McMullen (New York), 1946: 279 pp.

Inspiring story of the Philippine Islands in World War II; adventure story; well written.

High school and college.

Monahan, Maude, *Boy's Choice.* Longmans, 1935: 40 pp.

An attractively prepared sketch of Aloysius.

Grades third to sixth.

Monahan, Maude, *On The King's Highway.* Longmans, 1927: 58 pp.

Short life of Stanislaus.

Grades third to sixth.

Monro, Margaret T., *A Book Of Unlikely Saints.* Longmans, 1943: 220 pp.

Aloysius is one of five; delightful, fresh and original approach.

High school and college.

Monserrate, S.J., A., *Commentary On His Journey To The Court Of Akbar.* Trans. by J. S. Hoyland. Oxford, 1924: 220 pp.

Commentary written for the Jesuit General in Rome; one of the best historical authorities on India in the second half of the sixteenth century. Good translation.

College.

Monsterleet, S.J., Jean, *Martyrs In China.* Trans. by A. Pakenham. Regnery, 1956: 288 pp.

Present day (1949-53) persecution in China related by a former parish priest and university professor in China; inspiring; many episodes on Jesuits and their loyal, Christian students during the Communist terror.

Third year high school and up.

Moore, John Travers and Staudacher, Rosemarian V., *Modern Crusaders.* Farrar, 1957: 192 pp.

Among these stories of modern missionaries is one of Father George

McGowan, S.J. and the saving of a reefbound ship in the Marshall Islands. Easy and interesting reading.

Grades sixth to tenth.

Moreschini, Cesare, *Life Of St. Andrew Bobola.* Trans. by L. J. Gallagher, S.J. and J. Donovan. B. Humphries, Boston, 1939: 254 pp.

Fascinating adventure story of Bobola's life and its influence on the author.

High school and college.

Morrison, S.J., John A., *Mysterious India.* Jesuit Missions Press, 1941: 47 pp.

Close-up of missionary life in Patna, staffed by American missionaries.

High school and college.

Morton, Sister Rose Anita, *Appreciation Of Robert Southwell.* University of Pennsylvania Press, 1929: 103 pp.

A clear and concise sketch of this English martyr's career, followed by a critique of Southwell's more important verse and prose.

Mature college students.

Mosley, Daisy H., *Blessed Robert Southwell.* Sheed and Ward, 1957: 182 pp.

Very good, readable story; many of the episodes may be styled as a bit fictionalized.

Grades sixth to ninth.

Mullaly, S.J., Charles, *The Priest Who Failed And Other Stories.* Apostleship of Prayer, 1936: 168 pp.

Main life is that of Chabanel; sketches of Pro, Lievens, etc., are also included. Pious.

High school and college.

Murphy, S.J., Edward, *Beachheads Won For Christ.* Jesuit Philippine Bureau, 1943: 42 pp.

A study of the motives behind the Catholic mission movement. Clear and forceful.

High school and college.

Murphy, Edward F., *Handclasps With The Holy.* Catholic Literary Guild, St. Nazianz, Wisc., 1941: 246 pp.

Twenty-three saints; includes Ignatius, Stanislaus, Aloysius, Claver and Xavier. Well written, interesting and thought provoking.

High school and college.

Myerscough, S.J., John A., *The Martyrs of Durham and the North East.* John S. Burns, Glasgow, 1956: 178 pp.

Includes some Jesuit martyrs: Morse, Gerard Corby, Ralph Corby and John Duckett. Quotes liberally from historical sources. Scholarly.

College students.

N

Narayan, J. Stephen, *Acquaviva and the Great Mogul.* Catholic Book Club, St. Xavier's, Patna, 1945: 233 pp.

Life of Jesuit martyr. Shows contribution of Jesuits to mission effort in India during the sixteenth century. Very highly rated.

High school and college.

Nash, S.J., Robert, *Helping Hands, A Jesuit Talks To A Prospective Jesuit Brother.* Browne and Nolan, Dublin, 1950: 32 pp.

Well done view into the works of the brothers and their great services to the Society.

High school and college.

Nash, S.J., Robert (Editor), *Jesuits.* Gill, Dublin, 1956: 230 pp.

Biographical essays of the more important Jesuit saints and famous contemporary Jesuits, e.g. Daniel Lord, Rupert Mayer, Beda Chang, Goodier, Père Charles. Excellent.

High school and college.

Nash, S.J., Robert, *Little Biographies, Part 4.* Anthonian Press, Dublin, 1951: 32 pp.

Canisius is one of four. Very well done by an excellent writer.

High school and college.

Nash, S.J., Robert, *Saint Of The Displaced, St. Joseph Pignatelli, S.J.* Gill, Dublin, 1955: 43 pp.

Life of Pignatelli; shows how he kept the Society together during the exiles and the Suppression. Well done and readable.

High school and college.

Nathan, Adele, *Seven Brave Companions.* Aladdin Books (N.Y.), 1953: 164 pp.

Tells the story of how Joliet for the Glory of France and Marquette for the glory of God joined forces and discovered the Mississippi.

Grades fourth to sixth.

Nevils, S.J., W. Coleman, *A Moulder Of Men, John H. O'Rourke, S.J.* Apostleship of Prayer, 1952: 284 pp.

Father O'Rourke was an inspiring Jesuit. The treatment is warm and sincere; some parts are detailed and not too interesting.

High school and college.

Nevins, MM., Albert, *St. Francis Of The Seven Seas.* Farrar, 1956, Vision Books: 200 pp.

Attractive book; simply written life of Xavier.

Grades sixth to ninth.

New York Province, *Jesuit Seminary News, July-August, 1950.* Seminary Bureau, 1950: 20 pp.

Description of course by priests in charge of various stages of Scholastics' formation. Heavy on text and style.

High school and college.

Norman, Mrs. George, *God's Jester.* Benziger, 1930: 359 pp.

Record of the life and labors of a young Jesuit martyred in Mexico. Excellent and readable.

High school and college.

North, S.J., R. G., *General Who Rebuilt The Jesuits.* Bruce, 1944: 292 pp.

The story of Roothaan; primarily historical, yet it is readable. Shows the Society after the Suppression as it rebuilt its missions, schools, etc.

High school and college.

O

O'Brien, Bartholomew, *The Heroic Aloysius.* Grail, 1954: 83 pp.

Biography of this saint of youth; Aloysius is made to look more manly than in many other works.

Grades sixth to ninth.

O'Brien, John A., *American Martyrs.* Appleton, 1953: 310 pp.

Description of Indian life and customs and the French settlements; historical interest, uses sources.

More mature in third and fourth year high school and up.

O'Callahan, S.J., Joseph T., *I was Chaplain On The Franklin.* Macmillan, 1956: 153 pp.

Classic tale of courage; fascinating and inspiring. The style is worthy of the material; this Jesuit was the first chaplain to win the Congressional Medal of Honor.

High school and college.

O'Connor, Edward, *Call on Xavier: Saint Francis Xavier and His Novena.* Gill, Dublin, 1952: 73 pp.

Short biography of Xavier and an explanation of the Novena of Grace. Pious.

High school and college.

O'Connor, S.J., Paul, *Eskimo Parish.* Bruce, 1947: 134 pp.

First-hand pictures of Eskimo life by a priest who has worked there for fifteen years. Crisp and humorous.

High school and college.

O'Grady, P. W. and Dunn, Dorothy, *Dark was the Wilderness.* Bruce, 1945: 278 pp.

The story of the Jesuit missionaries to the Iroquois is here told

thrillingly. After a slow start the novel moves along quickly and tells quite adequately the heroic tale.

High school and college.

O'Neill, S.J., George, *Golden Years On The Paraguay.* Burns, Oates, 1934: 276 pp.

History of the Jesuit missions or Paraguay Reductions (1600-1767). Excellent history; reads like a novel.

More mature third and fourth year high school and up.

O'Rahilly, Alfred, *Father William Doyle, S.J.: A Spiritual Study.* Longmans, 1936: 613 pp.

One of the great religious biographies of our time; dwells on the spiritual life of this Irish Jesuit.

Only for the most mature college students.

Oregon Province, *Hands Of Christ.* Mount Saint Michael's, Spokane, 1945: 48 pp.

Brother's vocation; pictorial description of the life and work of the Jesuit brother.

High school and college.

Owens, Sister M. Lilliana, *Carlos M. Pinto, S.J., Apostle Of El Paso.* Revista Catolica Press, El Paso, Texas, 1951: 228 pp.

Some inaccuracies but a good job, interesting. 173 illustrations. Readable.

Third and fourth year high school and up.

Owens, Sister M. Lilliana, *Jesuit Beginnings in New Mexico.* Revista Catolica Press, El Paso, Texas, 1950: 176 pp.

Eminently readable story of pioneer Jesuits from Naples; data for history of Catholic Church in Southwest. Readable.

Third and fourth year high school and up.

P

Parkman, Francis, *Jesuits In North America.* Little, 1883: 460 pp.

Non-Catholic and old history but still readable; he was favorably disposed towards the Society. His work is an American classic.

Historically-minded third and fourth year high school and up.

Patterson, Frances T., *The Long Shadow.* Sheed and Ward, 1956: 288 pp.

Story of Brebeuf's work and martyrdom in New France; mentions other Jesuit missionaries. Reads easily.

Grades sixth to tenth.

Patterson, Frances T., *White Wampum.* Longman, 1934: 304 pp.

A successful popularization of the life of the saintly Kateri Tekakwitha. The author combines scholarship and journalistic skill. Very enjoyable and readable.

High school and college.

Pemán, José Maria, *Saint In A Hurry.* Trans. by Hugh de Blacam. Sands, London, 1935: 146 pp.

Drama. Takes Xavier from Paris and his student days to Rome, Lisbon, the Indies and Japan. Very well done.

College.

Perrin, S.J., Henri, *Priest Workman in Germany.* Trans. by Rosemary Sheed. Sheed, 1948: 230 pp.

Fascinating story of a Jesuit who volunteers to accompany the French workers to a slave labor camp in Nazi Germany. Inspiring and adventurous.

Third and fourth year high school and up.

Pick, John, *Gerard Manley Hopkins. Priest and Poet.* Oxford, 1942: 169 pp.

Shows that Hopkins the poet and the Jesuit priest can't be distinguished; uses both the biographical details and his poetry. Uncritical.

College.

Pies, S.J., Otto, *The Victory Of Fr. Karl.* Trans. by S. Attanasio. Farrar, 1957: 210 pp.

Story of how a young, dying deacon is ordained secretly in the Nazi concentration camp of Dachau; the author was one of ninety-five Jesuits imprisoned there. Excellent.

High school and college.

Plattner, Felix A., *Jesuits Go East.* Trans. by Sudley and Blobel. Clonmore and Reynolds, Dublin, 1950: 283 pp.

Entertainment blended with instruction. Story of Jesuit missions in the East from Xavier in 1541 to the death of the last German Jesuit in 1786.

Third and fourth year high school and up.

Pollen, J. H., *St. Ignatius Loyola.* Carroll (taken over by Newman), 1951: 192 pp.

A brief biography written to commemorate the three hundredth anniversary of Ignatius' canonization and republished in 1951. Well done.

High school and college.

Purcell, Mary, *Don Francisco, The Story Of St. Francis Xavier,* Newman, 1954: 319 pp.

This novel succeeds in delineating the Saint whose soul was inspired and directed by Ignatius. Good.

High school and college.

Purcell, Mary, *The First Jesuit.* Newman, 1957: 417 pp.

The book captures the spirit of the Society and of Ignatius. Good foreword by LaFarge. Excellent book, highly recommended.

High school and college.

Putz, C.S.C., Louis J., *The Catholic Church, U.S.A.* Fides, Chicago, 1956: 415 pp.

Tries to show what we are doing in the U.S. Chapters by LaFarge on segregation, Ong on the intellectual life, Thomas on marriage and by other Jesuit and non-Jesuit authors.

Mature college students.

Q

Quirk, S.J., Charles J., *Sculptured In Miniature: The Collected Lyrics of Charles J. Quirk, S.J.* George Grady Press, New York, 1956: 55 pp.

His fifty years as a Jesuit are caught in verses like Father Tabb's; some have sparks of Crashaw in them.

High school and college.

R

Ragueneau, P., *Heros of Huronia.* Forte Ste. Marie, Canada, 1948: 34 pp.

Stories of the North American Martyrs.

High school and college.

Raymond, Allen, *Waterfront Priest.* Holt, 1955: 269 pp.

Story of Father Corridan and his efforts to rid the New York waterfront of gangsterism. Excellent.

High school and college.

Reany, William, *Champion of the Church, St. Peter Canisius.* Benziger, 1931: 206 pp.

A good biography of the scholarly and zealous German Jesuit. Lags in spots.

High school and college.

Repplier, Agnes, *Père Marquette.* Doubleday, 1929: 298 pp.

Biography of this missionary to the Indians who with Joliet explored the headwaters of the Mississippi and died from hardships before he was forty. Excellent style.

High school and college.

Reuter, S.J., James B., *He Kept Silence In Seven Languages.* Queen's Work, 1947: 31 pp.

Inspiring story of the saintly Jesuit, Father Carl Hausmann, who died as a prisoner-of-war of the Japanese during World War II. Excellent.

Grades seventh to twelfth.

Reville, S.J., John C., *Herald Of Christ: Louis Bourdaloue, S.J.* Schwartz, New York, 1922: 196 pp.

Describes the striking features of Bourdaloue and his influence at the court of Louis XIV.

Third and fourth year high school and up.

Reynolds, S.J., Edward D., *Jesuits For The Negro.* America, 1950: 230 pp.

Traces the Society's work with the negro from the time of Ignatius until 1946. The style is rather heavy in spots.

Third and fourth year high school and up.

Ricci, S.J., Matteo, *China In The Sixteenth Century.* Trans. by L. J. Gallagher, S.J. Random House, 1953: 617 pp.

Ricci's journals 1583-1610. Shows his thirty years in China; one of the greatest missionary documents. Rather heavy in spots; good on science.

More mature in third and fourth year high school and up.

Richardson, Mary K., *Joseph Varin, Soldier.* Burns, Oates, 1954: 154 pp.

Varin was in the French Revolution; was ordained in 1796 in the Society of the Sacred Heart; joined the Jesuits in 1814 and died in 1850. Most of the book is his life before his entrance. Reads like a novel.

High school and college.

Rively, S.J., William, *The Story Of The Romance.* Rinehart, New York, 1953: 241 pp.

Excellent adventure story of a missionary in action. It narrates the three month voyage from San Francisco to Truk in a forty-five foot boat. Very easy and good reading.

High school and college.

Roberto, Brother (Gerald Muller), *I Serve The King.* Dujarie Press, Notre Dame, 1954: 92 pp.

Life of Borgia; very well done; easy reading.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *The Man Who Limped To Heaven.* Dujarie Press, Notre Dame, 1954: 92 pp.

The life of Ignatius. Easy reading; excellent.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *The Martyr Laughed.* Dujarie Press, Notre Dame, 1954: 92 pp.

The life and martyrdom of Father Pro. Excellent.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *With Fire, Sword and*

Whips: A Story of St. Andrew Bobola. Dujarie, Notre Dame, 1957: 94 pp.

Well told story of the heroic Jesuit. Simply and interestingly related.

Grades seventh to tenth.

Robinson, Gertrude, *Sachim Bird.* Dutton, 1936: 216 pp.

Tale of Jesuits, Indians and an English boy. Taken from the Jesuit Relations.

Grades sixth to ninth.

Routh, C.R.M., *They Saw It Happen.* Macmillan, 1957: 220 pp.

English history 1485-1688 presented in dramatic style. The Jesuits play an important part in the book. Very well done.

Third and fourth year high school and up.

Rowbotham, Arnold, *Missionary And Mandarin: The Jesuits At The Court Of China.* University of California Press, 1942: 374 pp.

Non-Catholic paints spiritual and temporal work of the Society in China in seventeenth and eighteenth centuries. Author tries for impartiality but misinterprets Society's ideals in some places.

College.

Royer, Fanchón, *Padre Pro.* Kenedy, 1954: 248 pp.

The story of a great hero of God; shows his family life, then his Jesuit life. Well written and documented; maintains fast pace and interest of a novel.

High school and college.

Ryan, S.J., Thomas F., *China Through Catholic Eyes.* Catholic Students Mission Crusade, Cincinnati, 1942: 80 pp.

General work that deals with political and religious history. Includes section on the Jesuit missionaries, especially Ricci. Interesting.

High school and college.

Ryan, S.J., Thomas F., *Jesuits Under Fire: Siege Of Hong Kong.* Burns, Oates, 1944: 188 pp.

Story of twenty-seven Jesuits during and after the Japanese attack on Hong Kong during World War II; shows the discipline, courage and zeal of the Society. Excellent.

High school and college.

S

Sandberg, Harold W., *Black-robed Samson.* Grail, 1952; 75 pp.

Adventurous and stirring story of Father Peter De Smet.

Grades sixth to ninth.

Sauliere, A., *Red Sand: A Life Of John de Britto.* De Nobili Press, Madura, 1947: 497 pp.

A scholarly work built on documents; yet devotional and interesting.

Third and fourth year high school and up.

Savage, Alma, *Dogsled Apostles.* Sheed and Ward, 1942: 231 pp.

Record of missionary work by Jesuits and secular priests in Alaska. Journalistic style; easy reading.

High school and college.

Scanlon, Marion S., *Trails Of The French Explorers.* Naylor, San Antonio, 1956: 79 pp.

Includes Marquette.

High school and college.

Schamoni, Wilhelm, *The Face Of The Saints.* Trans. by Anne Freemantle. Sheed and Ward, 1948: 278 pp.

Includes Ignatius, Xavier, Stanislaus, Borgia, Aloysius, Regis, Canisius, Bellarmine, Berchmans and Jogues.

High school and college.

Schoenberg, S.J., Wilfred, *Garlic For Pegesus.* Newman, 1955: 214 pp.

This is an adventure story about the saintly Brother Benedict de Goes, S.J. whose journey over the roof of the world to find the Jesuits in China proved the possibility of identifying China and Cathay. Excellent.

High school and college.

Schurhammer, George, *St. Francis Xavier.* Trans. by Frank Elbe. Herder, 1928: 321 pp.

A life that draws a good picture of Xavier; it relies on the letters of Xavier as a source.

More mature third and fourth year high school and up.

Sigismund, C.S.C., Brother, *The Lad who Hiked to Heaven.* Dujarie Press, Notre Dame, 1945: 122 pp.

Delightful story about Saint Stanislaus; the author shows his experience gained through work with youth. Clear and entertaining style. Excellent.

Grades seventh to tenth.

Scott, S.J., Martin, *Isaac Jogues.* Kenedy, 1927: 242 pp.

This life story which points out the main lessons in Jogues' life still affords entertaining reading.

High school and college.

Smith, S.J., Gerard (Editor), *Jesuit Thinkers Of The Renaissance.* Marquette University Press, 1939: 254 pp.

Essays on Suarez, Dominic Bouhours, Molina, Lessius, Juan de

Mariana, Bellarmine. Competently and interestingly told. Shows intellectual apostolate.

More mature third and fourth year high school and up.

Sheed, Frank, *Saints Are Not Sad.* Sheed and Ward, 1949: 441 pp.

Lively sketches of forty saints prove the title. Xavier and Ignatius are included.

High school and college.

Sherren, Wilkinson, *Blessed Edmund Campion.* The Organ Press, England, 1947: 45 pp.

No words wasted but good history; works some contemporary documents into the text.

High school and college.

Shiels, William E., *Gonzalo de Tapia.* United States Historical Society, 1934: 198 pp.

Scholarly account of the founder of the first permanent Jesuit mission in North America.

Historically-minded college students.

Southwell, S.J., Robert, *A Humble Supplication to Her Maiestie.* Cambridge University Press, 1953: 80 pp.

This short apology, written in moving and poetic prose has now been edited from the best manuscripts with a clarifying introduction and copious notes.

College students.

Spalding, S.J., Henry S., *Arrows Of Iron.* Benziger, 1934: 230 pp.

A novel based on life of Maryland colonists after the landing of *Ark* and *Dove.* Main character is young boy; last chapter shows beginning of Catholic persecution.

Grades seventh to tenth.

Spalding, S.J., Henry S., *Catholic Colonial Maryland.* Bruce, 1931: 243 pp.

Shows the coming of the Catholics; their trials in keeping their religious freedom in this Jesuit mission. The period up to the American Revolution is covered.

Third and fourth year high school and college.

Steuart, S.J., Robert, *Diversity in Holiness.* Sheed and Ward, 1937: 221 pp.

Studies of twelve saints who reflect Christ; Ignatius is one of them. Attempts to show unity of mystical experience with minimum of biographical details.

Most mature college students.

Steuart, S.J., Robert H., *March, Kind Comrade.* Sheed and Ward, 1931: 272 pp.

Excellent story of the work of a Jesuit chaplain in France and Flanders during World War I. Two years of action serve as the background for the spiritual work of this Jesuit priest and spiritual director.

High school and college.

Summers, Richard A., *The Devil's Highway.* Nelson, 1937: 299 pp.

Kino and his explorations are treated through the medium of a fine, exciting story.

High school and college.

Sweeney, S.J., Francis, *Bernadine Realino, Renaissance Man.* Macmillan, 1952: 173 pp.

Fine outline of the saint; handles history with skill and competence. A vivid and even poetic work.

Mature third and fourth year high school and up.

T

Talbot, S.J., Francis X., *Jesuit Education In Philadelphia: St. Joseph's College 1851-1926.* St. Joseph's College, 1927: 146 pp.

History of Jesuit college in Philadelphia written in concise and attractive style. Good.

College.

Talbot, S.J., Francis X., *Richard Henry Tierney.* America Press, 1930: 200 pp.

Vigorous biography of the scholarly and courageous editor of *America* who made that publication famous in the United States.

High school and college.

Talbot, S.J., Francis X., *Saint Among Savages.* Harper, 1935: 466 pp.

A complete biography of Jogues; one of the best books of our times. Readable and most interesting.

High school and college.

Talbot, S.J., Francis X., *Saint Among The Hurons.* Harper, 1949: 351 pp. Image Book, 1956.

A factual and readable account about Jesuit missions in North America; makes Brebeuf live.

High school and college.

Thompson, Francis, *St. Ignatius Loyola.* Carroll (taken over by Newman), 1951: 192 pp.

Life of the soldier saint; this is a reprint. The author's style is very flowery; difficult reading.

Mature fourth year high school and up.

Tigar, Clement, *Edmund Lester, S.J.* Longmans, 1937: 115 pp.

Good narration of the life of Father Lester who was the founder of the K.B.S. movement. Well done.

Third and fourth year high school and up.

Treacy, S.J., Gerald, *Red Skin And Blackrobe.* Paulist Press, 1945: 32 pp.

Good, inspiring narration of the Canadian Jesuit martyrs.

High school and college.

Treacy, S.J., Gerald, *St. Ignatius Loyola, The Soldier Saint.* Paulist Press, 1942: 32 pp.

Good insight into the saint.

High school and college.

Treacy, S.J., Gerald, *Stories Of Great Saints For Children.* Paulist Press, 1942: 32 pp.

Alloysius and Stanislaus are two of seven.

Grades third to sixth.

Treacy, S.J., Gerald, *Stories Of Great Saints For Children.* Paulist Press, 1942: 32 pp.

Ignatius and Xavier are two of seven.

Grades third to sixth.

Trigault, S.J., Nicholas, *The China That Was.* Trans. by Louis J. Gallagher, S.J. Bruce, 1942: 199 pp.

This is the China that the Jesuits discovered at the close of the sixteenth century; this book served as an introduction to Ricci's diary. Good, modern translation.

More mature fourth year high school and up.

V

Van Dyke, Paul, *Ignatius Loyola, The Founder of the Jesuits.* Scribner, 1926: 381 pp.

A non-Catholic, scholarly, and sympathetic presentation; relies on contemporary documents. Readable style.

More mature fourth year high school and up.

Venegas, S. J., Miguel, *Juan Maria de Salvatierra of the Company Of Jesus.* Trans. and edited by Marguerite E. Wilbur. Arthur H. Clark, Glendale, California, 1929: 350 pp.

Biography first published at Madrid in 1751; there is an excellent

description of conditions in Lower California. The author was a missionary also. Excellent translation and editing according to *Catholic World.*

College students.

Von Matt, Leonard, and Rahner, S.J., Hugo, *St. Ignatius of Loyola, A Pictorial Biography.* Trans. by John Murray, S.J. Regnery, 1956: 330 pp.

Full page photos are excellent and take one back to the sixteenth century; the text by Rahner is excellent.

High school and college.

W

Walsh, S.J., Henry L., *Hallowed Were The Gold Dust Trails.* University of Santa Clara Press, 1946: 561 pp.

The story of the pioneer priests of northern California. Scholarly work; colorful, even poetic style.

Third and fourth year high school and up.

Walsh, James J., *American Jesuits.* Macmillan, 1934: 336 pp.

A tribute of affection rather than a critical estimate; an historical and biographical study written to commemorate the three hundredth anniversary of the landing of the Society in Maryland. Very easy reading.

High school and college.

Walsh, M. M., James, *Tales Of Xavier.* Sheed and Ward, 1946: 184 pp.

Informal sketches of his life; inspiring and vivid details. A popular life.

High school and college.

Ward, Justine, *William Pardow of the Company of Jesus.* Longmans, 1914: 274 pp.

Biography of an American Jesuit who had great influence in New York. Simple style; sometimes too sentimental.

High school and college.

Waugh, Evelyn, *Edmund Campion.* Little, 1946: 239 pp. Image Book, 1956.

A superb recreation of Campion and the Society.

More mature fourth year high school and up.

Welfle, S.J., Richard A., *Blood On The Mountain.* Benziger, 1938: 214 pp.

This is a sequel to *Ruined Temple;* adventure in the Himalayas; missionary setting. Well done.

Grades seventh to tenth.

Welfle, S.J., Richard A., *Greater Than The Great Mogul.* Catholic Press, Ranchi, India, 1941: 192 pp.

This is the story of Rudolph Acquiviva. Very well done.

Grades sixth to tenth.

Welfle, S.J., Richard A., *The Ruined Temple.* Benziger, 1935: 248 pp.

Novel about a young boy in India; Father Ryan, a Jesuit missionary, is an important character. This is a good adventure story.

Grades seventh to tenth.

Wessels, S.J., Cornelius, *Early Jesuit Travelers In Central Asia: 1603-1721.* M. Nijhoof, The Hague, 1924: 343 pp.

A scholarly account in English of six separate journeys made by European Jesuits throughout Asia; includes de Goes, Gruber, d'Orville and Desideri.

College students.

Weston, S.J., William, *An Autobiography from the Jesuit Underground.* Trans. by Philip Caraman, S.J. Farrar, 1955: 259 pp.

The underground is the Jesuit mission to Tudor England; this translated and adapted diary of 1583-1603 "reads like Bernanos" according to Waugh. Excellent.

More mature fourth year high school and up.

Williams, Frederick V., *The Martyrs of Nagasaki.* Academy Library Guild, Fresno, California, 1957: 145 pp.

Story of Japan's Catholics from Xavier to present day; shows fierce persecution of 1597, recovery of 1858 and the work today.

Third and fourth year high school and up.

Williamson, Claude (Editor), *Great Catholics.* Macmillan, 1940: 456 pp.

Story of thirty-seven saints and uncanonized. Ignatius, Gerard M. Hopkins, Suarez are included. Biographies are written by well-known American and English authors.

High school and college.

Wyllys, R. K., *Pioneer Padre.* Turner, Dallas, 1935: 230 pp.

Tells story of Kino's missionary career with care and sympathy. There are some factual errors, particularly in his early life. Heavy in places.

Fourth year high school and up.

Wynne, S.J., John J., *Jesuit Martyrs of North America.* Jesuit Missions Press, 1925: 246 pp.

A complete record of the heroic and saintly martyrs. This book is still readable.

High school and college.

Y

Yeo, Margaret, *Greatest Of The Borgias.* Bruce, 1936: 374 pp.

It is the book of a deft research scholar who also can write with vividness and skill. Exact and readable biography of St. Francis Borgia.

High school and college.

Yeo, Margaret, *These Three Hearts.* Bruce, 1940: 339 pp.

Readable and good story of Margaret Mary and Bl. Claude de la Colombière; well written and interesting.

High school and college.

Yeo, Margaret, *St. Francis Xavier, Apostle Of The East.* Macmillan, 1932: 325 pp.

An honest, clear-cut portrait; very easy reading.

High school and college.

Books of Interest to Ours

ACTS REVISITED

The Acts of the Apostles: Text and Commentary. *By Giuseppe Ricciotti.* Translated by Laurence E. Byrne, C.R.L. Milwaukee: The Bruce Publishing Company, 1958. Pp. xii-420. $8.00.

Canon Ricciotti is no stranger among us. His *History of Israel* and especially his *Life of Christ* and *Paul the Apostle* have already made us familiar with his profound knowledge of the beginnings of Christianity and his power of clear and interesting exposition. The present volume is most welcome, for we have not had an up-to-date Catholic commentary on *Acts* for many years.

Eight introductory chapters discuss the usual questions of text, author, date of composition, scope, etc. Luke, a competent historian, is the author of the whole book, which was written a short time before St. Paul's release from his first Roman captivity. It is clear that he used written sources, though they cannot be identified in detail. Superficially, we might be tempted to adopt the hypothesis that the book was intended to be a legal defense of Paul, a brief as it were, to be presented to Paul's Roman judges, but a careful reading of the whole book leads rather to the conclusion that the *Acts* is the "story of those things which the other Paraclete said and did." Ricciotti's explanation of the abrupt termination of the *Acts* is quite original. While the narrative of Luke has consistently pointed out the justice of Rome towards Paul and its tolerance of the new religion, the burning of Rome, soon after the release of Paul, caused a reversal of this hitherto benevolent policy of the Empire towards Christianity. "What purpose would now be served in continuing the detailed narrative showing the rectitude of imperial justice in recognizing the innocence of Paul? That justice had now become supreme injustice." So Luke added to his story a summary of about twenty words which covered the whole of the two year period of Paul's imprisonment, and published his book.

The viewpoint of the commentary, which emphasizes the historical rather than the minutely philological, is always conservative. Though Ricciotti is a professional exegete of long experience and therefore fully aware of the "problems" of *Acts*, his work is not overburdened with lengthly excursus and hypotheses. The presentation is clear, attractive and nearly always adequate but the narrative of the Ascension and its reconciliation with the Third Gospel's treatment of the same subject deserved a fuller treatment. The text, which is prefixed to each page, is an English rendering of the author's own Italian version of the original Greek. Very few blemishes mar an otherwise very excellent translation. Study clubs and college religion classes will find the work especially useful.

EDWIN D. SANDERS, S.J.

IGNATIAN AUTHORITY

Estudios Ignacianos. *By Pedro de Leturia, S.J. Revised by P. Ignacio Iparraguirre, S.J.* (Bibliotheca Instituti S. I., vols. 10 and 11.) Rome: Institutum Historicum S. I., 1957. Pp. xxxii-475 and ix-544. $8.

Father Pedro de Leturia made many notable contributions to our knowledge of St. Ignatius. At the time of his death in 1955 he was justly regarded as one of the greatest authorities in matters concerning the saint. His contribution consists of his work of synthesis on the early years of St. Ignatius [*Inigo de Loyola.* Translated by Aloysius J. Owen, S.J. (Syracuse, 1949)] and two score articles and studies. In the mind of Father Leturia this book and these articles were the preliminaries to a work of synthesis, the much desired scientific life of St. Ignatius. The great historian did not live to carry out his undertaking. Still his researches are of exceptional importance and, thanks in a great measure to them, the Society will probably have in the not too distant future a worthy life of its Father and Founder. Father Iparraguirre, also known as an Ignatian specialist, has done a service to the Society in making Father Leturia's studies accessible to scholars. Many of them appeared in more than one form and others were published in Spanish reviews, not always easy to find. The editor, while respecting the text of Father Leturia, has added details in the footnotes. It is a tribute to the author's knowledge of the sources that the little which had to be added is generally of a bibliographical nature. There is an excellent index.

E. A. Ryan, S.J.

REWARDING TREAT

A Traveller in Rome. *By H. V. Morton.* New York: Dodd, Mead & Company, 1957. Pp. x-374 (Illustrated). $6.00.

Travel books form a distinct literary genre that, despite its antiquity, one either takes to or leaves alone. This review is not directed to the minority side of that division; for, if literate, graphic and informative writing about travels in foreign lands does not appeal to certain readers, then no amount of pretended argument will convince them that it does, or should. But for that more easily satisfied breed this latest book of H. V. Morton will prove an almost uninterrupted delight. Compounded of about equal parts of fine description and personal experiences, set in the historical background of the various, interlaced Romes of the Caesars, the Popes, and the hardly lamented Black Shirts, the book demands little of a reader save the willingness to read on and enjoy his vicarious visit to the Eternal City. And it is difficult to imagine a more urbane, well-informed and cultured guide than H. V. Morton. One is even tempted to see a special significance in the title. In his earlier work Morton described himself, and aptly, as "A Stranger in Spain." There was much that he liked in Spain, but much too that he could not understand. The City of the Seven Hills apparently presented no such

problem: Morton's sympathy and interest in Rome and all things Roman is universal and unreserved. Those who have read his other works know what to expect and will not be disappointed. Those who have not, and are willing to do a little armchair travelling, have a most pleasant and rewarding treat awaiting them. The two end-paper maps and the illustrations are excellent.

HARRY R. BURNS, S.J.

EXCELLENT PRAYER BOOK

Challenge. *By John W. O'Malley, S.J., Edward J. McMahon, S.J., Robert E. Cahill, S.J., Carl J. Armbruster, S.J.* Chicago: Loyola University Press, 1958. Pp. 243. $2.50.

This is an excellent prayer book which will be found profitable by laymen, especially students, and religious. The significance of the title of the book is that the different kinds of prayer and devotions, as well in the day-to-day actions of earning a living or of engaging in an apostolate of spreading the faith, are interpreted as a challenge from Our Lord Himself, as He asks us to return our love for His love. Devotions are offered in prayers to the Blessed Trinity, to each of the Three Persons, Our Lady, to the saints (triumphant and suffering), as well as prayers for the church militant. Then the book's content is changed somewhat to prayerful instruction and prayer formulas pertaining to the daily examination of conscience, confession, the Mass, the liturgical year, prayer, the apostolate, vocation, and our after-life.

The selection of prayers is excellent, and from varied sources, as a glance at the acknowledgements at the back of the book indicates. Foremost of the sources, is, of course, the *Raccolta.* But the most impressive series of prayers in the book are those which begin each chapter, wherein Our Lord speaks in verse to the reader: exhorting, explaining and encouraging. These prayers show how Our Lord puts the challenge of daily Christ-living; they are also worded in such a style that the reader is likely to be drawn to make colloquies with Our Lord, as "a servant to his master, or a friend to a friend."

There is such a wealth of material in the book for prayer that users of this book will be pleased if a companion volume is prepared with the content of the second part formally presented as meditations. This would help even more than the current volume does to alleviate the shortage of prepared material for the mental prayer of sodalists and others.

A page is devoted to the need for choosing a spiritual father. Though much has been said and some things have been done by the sodality in this area, relatively few Catholics seem convinced of the importance of a carefully chosen spiritual father, or a regular confessor for that matter. Reference is made in several instances in the book to one's spiritual father. Many who will find *Challenge* useful, will not grasp the full meaning of these references. A deliberate campaign to interest Catholics in spiritual direction, and to interest more priests in the psychology and ascetical theology necessary to impart such direction, is much needed.

In the translation of the *Anima Christi*, "Blood of Christ, inebriate me," uses a word in a mystical sense which the ordinary Catholic does not understand, or is a mistranslation. In any case, Harper's gives as primary meaning of *inebrio*, "inebriate," but gives the transferred meaning as "to saturate." The whole idea of the prayer calls for "saturate me" or "fill all my veins." Again in Bl. Claude's Act of Confidence, the old translation of Psalm 4 is used: "In peace in the selfsame . . ." and this is neither good English nor in conformity with the recent Latin text. The prayer would retain its beauty if the quotations from Psalm 4 were omitted.

This slender volume should be obtained and used by sodalists, and those seeking to make progress in prayer. Priests should know it and urge its use by devout parishioners, especially students.

THOMAS C. HENNESSY, S.J.

MODERN SANCTITY

You. *By Rev. M. Raymond, O.C.S.O.* Milwaukee: The Bruce Publishing Co., 1957. Pp. ix-301. $4.50.

On December 22, 1957 Pope Pius XII broadcast his annual Christmas message to an anxious and despairing world. All the advances in technology and all the automatic devices of the modern age have failed to give man that true peace for which he longs. Rather they have made him a slave to nature, have formed in him a false set of values, and have reduced the incentives "which previously forced man to develop his own personal energy." Hope can be restored, our Holy Father tells us, only by realizing that the true dignity of man lies in his being a son of God Who is the source of all harmony. And union with Christ is the way to the Father.

You, therefore, could not have been more timely as a complement to our Holy Father's message. Who are You? Father Raymond asks. Writing in popular style, the Trappist leaves no doubt as to the identity of You. You are: One Sent by God; One Almighty God Actually Needs; One Who Knows the Only Answer; and so on, through sixteen chapters.

In a study conducted by psychologists of the University of California it was discovered that many of the people interviewed were taken aback and gave only superficial answers when confronted with the intriguing question: Who are you? Taking as a presupposition that "you are what your thoughts are," Father Raymond proceeds to fill your mind with the most penetrating thoughts concerning your relations with each Person of the Trinity and with your fellow Catholics as members of Christ's Mystical Body.

That the Spiritual Exercises of Saint Ignatius have become part of Father Raymond is manifest throughout the book. Quotations from many Jesuit authors are also in abundance. Along with these Jesuits we find many other familiar writers and thinkers like Chesterton, Belloc, McNabb, and Bloy. And the Cistercian Saint Bernard of Clairvaux appears frequently. Step by step Father Raymond leads you on to a full realization of your dignity.

THOMAS H. CONNOLLY, S.J.